00054544

00054544

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC

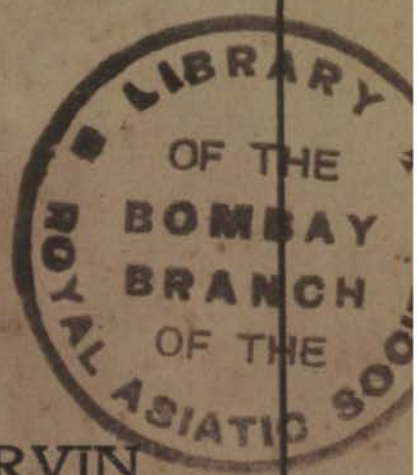
WITH YOU, RIGHT THROUGH

on 28 December, 2018

CURIOSITIES IN PROVERBS

A COLLECTION OF UNUSUAL ADAGES, MAXIMS, APHORISMS, PHRASES AND OTHER POPULAR DICTA FROM MANY LANDS

54544



CLASSIFIED AND ARRANGED WITH ANNOTATIONS BY

DWIGHT EDWARDS MARVIN

AXC-i-1

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press
1916

39.4

-13.710

-54.114

Curiosities in Proverbs

INTRODUCTION

A PROVERB, according to Webster, is "An old and common saying, a phrase or expression often repeated." Old it must be and common, for a verbal statement, no matter how wise or witty it may be, rarely becomes a proverb until it is certified by the voice of the people.

Three hundred and fifty years ago John Heywood said that every proverb had the three essential characteristics of brevity, sensibility, and saltness; but one from Scotland contains thirty-nine words, one from Germany fifty-seven, one from India sixty-two, one from Hindustan sixty-three, and one from China ninety-six. The Arabs are very fond of grouping objects in their sayings and not infrequently use from twenty to forty words in giving expression to their thoughts.

As for sensibility, what reason is there in the Italian phrase, "He has done like the Perugian who, when his head was broken, ran home for a helmet," or the Scotch sentence, "Wipe wi'

the water and wash wi' the towel," or the Hindustani proverbial question, "If your wife becomes a widow who will cook for you?" or the Greek adage, "Shave an egg and take its hair?"

If proverbs are not necessarily short nor sensible they may possess the characteristic quality of saltness, at least in the sense of the old Arabian saying, "A proverb is to speech what salt is to food."

Lord Chesterfield, who was fastidious about dress and deportment, declared that a man of fashion never had recourse to proverbs and vulgar aphorisms; yet many wise and useful people have, like Solomon, "pondered and sought out and set in order" many of them.

ANTIQUITY OF PROVERBS

Some of the proverbial phrases in common use today are very old, dating back into remote antiquity—to the time of Kalidasa, the Hindu dramatist; Æsop, the wise fabulist; the seven sages of Greece; Homer, the epic poet, and Aristotle, the philosopher. Six hundred years ago men admonished each other that "One should not look a gift horse in the mouth." Two thousand years ago they repeated the saying, "A fool shineth no longer than he holds his tongue," and five thousand years ago they declared that "He that is wrong fights against himself." Long before the coming of Christ

the people of the Orient were repeating our familiar adages, "One sheep follows another," "A good life is better than high birth," and "The road has ears, so have walls," which last saying gave rise to our familiar maxim—"Walls have ears." During the time of Moses people compared their mighty hunters to Nimrod and their men of character and prowess to their heroes.

Men of old did not call the words of their sages proverbs but referred to them as "sayings," "parables," "the words of the wise" and "the sayings of the ancients," yet in all essential particulars they were the same.

The old Romans were as fond of declaring that "He who chases two hares catches neither," and the Greeks were as sure that "One swallow does not make a summer," as we are today. Cæsar, we are told, exclaimed "The die is cast!" as he urged his charger through the Rubicon.

Shakespeare's plays abound in proverbial quotations; Scott familiarized himself with the phrases in constant use by his countrymen and gave them expression in his novels; the preachers of the Reformation used the aphorisms of the people with telling effect in their warnings and exhortations; John Knox, Bishop Latimer, Jeremy Taylor, Matthew Henry, and a host of others clinched their arguments and pointed their lessons with well chosen proverbs.

THE IMPORTANCE OF PROVERBS

They are, as has been declared, "The safest index of the inner life of the people." Historians may record a nation's political growth and tell of the conflicts that gave strength and permanency to its institutions, but they cannot make known perfectly the thoughts of the people, nor indicate the intellectual status, moral standards, and social ideals of a community, save as they are able to conduct their readers in spirit into the very presence of those of whom they write and cause them to hear the voices of the street, the home, and the shop. It may be that a certain degree of crudity will be found in the language that is heard, but that is because the men who speak are crude; the "voice of the multitude" is never the voice of the schools. From the study of the proverbs current in Jerusalem when Solomon reigned as King, Dr. Thomson was able to give an accurate and interesting description of the social life of the people in that city.

But proverbs are more than an index of men's lives; they are also the record of their vocabulary, so that it is unsafe to leave them out of consideration in studying the language of any community. This fact is indicated by the different forms that adages take when used by people in widely separated districts.

OBSCURITY OF PROVERBS

Sometimes the meaning of a proverb is misunderstood because of ignorance regarding its origin, change of form through repetition, application to certain conditions, its use in widely separated communities, or the altered significance of words, so that it often becomes necessary in searching for the exact meaning of a saying to study not only the history of the times in which it became current or was most popular, but also the language, literature, folk-lore, songs, and superstitions of the people. Not infrequently the physical condition of the district where it was first used has to be known in order to discover its exact significance. "Proverbs," said Joseph Parker, "are condensed philosophies; sometimes proverbs are condensed histories; sometimes the interpretation of a proverb seems to lie a long way from what is most obvious in its mere letter."

OLD-TESTAMENT PROVERBS

Few people who have not given particular attention to the subject realize to what extent proverbs are quoted throughout the Bible. While Solomon wrote three thousand, some of which are preserved, the prophets and chroniclers of Israel quoted a large number, and it is not unreasonable to believe that many of the phrases

and similes attributed to the inspired writers were familiar to the people and were in their nature proverbial.

During the period covered by Old-Testament history proverbs were not only employed in the affairs of every-day life but possessed an authority that is not given to them at the present time. They were often accepted as a final appeal. "The words of the ancients" were "the words of the wise" and therefore true. That is not to assume that they were always followed, for there were perverse and self-willed men then as now who refused to receive instruction, as we learn from Prov. xxvi : 7–9.

A striking feature of Old-Testament proverbs is their seriousness. Being to a large extent based on Israelitish law and expressing dire judgment on evil-doers, they were useful both for admonition and warning. The Hebrews regarded themselves as set apart by God as a peculiar people, a holy nation; they would therefore naturally feel that the trivial and humorous sayings of the street would be out of place if quoted in their sacred books.

Of all the proverbs of the Bible those attributed to Solomon have received the most attention, not only because of their truthfulness and practicability, but also because they form perhaps the oldest extended collection of maxims in existence. Though Solomon's "wisdom excelled the wisdom of the children of the East

and all the wisdom of Egypt" and "he was wiser than all men," comparatively few of his sayings have been preserved. Of the three thousand that are attributed to him, scarcely eight hundred are found in the Scriptures. Some of the old Rabbinical scholars were fond of believing that those on record admitted of a double and triple interpretation and were therefore nearly if not quite equal in number to three thousand.

Unlike the proverbs of India, that are largely agricultural, the sayings of Solomon are for the most part precepts of the town and reflect conditions incident to city life; furthermore they differ from others in that they were the production of one man and did not take their rise from the "voice of the multitude."

Solomon was a king and spoke as a king; his counsels were not so much the counsels of a man to his fellow men as of a sovereign to his subjects. His station and wisdom gave him a wide hearing and his words were repeated as words of authority. Possessing a well informed mind, superior judgment, and a wide knowledge of men and things, he took a broad view of life and was able to speak of many objects, of trees, herbs, beasts, birds, fishes, and creeping things (I Kings iv : 33), throwing his observations in the form of parallelisms.

Most of the proverbs quoted in this volume from the Old Testament are those of Solomon and show the general characteristics and forms

of sayings used among the people of the East. They bear a striking resemblance to the aphorisms of the roving Arabs. Solomon was wise not merely in what he said but in the way he expressed himself. Whether his adages were adaptations of maxims current at the time, as some suppose, or were original with him, he was able to speak in a way that he knew would appeal to his contemporaries. The Jews have always held them in high esteem and the Christian Church has regarded them as unrivalled among the counsels of men. They are not only wonderful as literary productions and wise precepts, but "they bear," as Philip Schaff declared, "the stamp of divine wisdom and inspiration."

NEW-TESTAMENT PROVERBS

The writers of the New Testament were not only familiar with the sayings of the Rabbis, but with many Grecian, Indian, Babylonian, and Persian aphorisms that had come into common use among the people. Homer, Æsop, Solon, Aristotle, and others had introduced a large number of adages to the Jews of Palestine and the number was increased by the addition of such as were wrought out of daily experience. Joseph, the carpenter of Nazareth, was undoubtedly in the habit of quoting them; thus the logia of the Hebrew sages, the aphorisms of the wise, and the sayings of the town's people would

be heard by Jesus in His childhood and youth and would be used by Him in His intercourse with men; furthermore the quotation of proverbs in public instruction was common among teachers, particularly when addressing large assemblies. Jesus was a man among men; His language was that of the home and the street and the "common people heard him gladly." Those who listened to His words wondered not so much that He repeated the precepts of every-day life, for that was expected, as that he was able to so transfigure them by spiritual application that they seemed to have a new beauty and power.

The Sermon on the Mount has many phrases that are now used as proverbs; some of them may have been similarly used in Jesus' day and have been quoted by Him. We know that after talking with the Samaritan woman by Jacob's well He repeated to His disciples the saying, "One soweth and another reapeth," and that at other times He said, "No prophet is accepted in his own country" and "Physician, heal thyself." It is not unlikely that when He declared that His generation was like children in the market-place who called to their companions, "We have piped unto you and you have not danced," He quoted a familiar saying taken from Æsop's fable of "The Fisherman Piping."

The use of proverbs was natural to Jesus, not only because they were apt and authoritative, but also because they were picturesque and

suggestive. They were germs of allegories and He loved to enforce His teachings with stories of life familiar to His countrymen. Many of His parables, as well as those spoken by the Rabbis, might well be amplifications of existing proverbs. Men of the East have always been fond of both forms of speech, and it is not strange that some confusion should have arisen in referring to them as though they were the same. (See Ps. lxxviii : 2; Matt. xxiv: 32; Mark iii: 23; Luke iv: 23; v: 36; John x: 6; xvi: 25, 29.)

David Smith, in his recent life of Christ, refers to thirty or forty proverbs found in the New Testament that were either quoted by Jesus or the Jews in conference with Him.

It is the same with the writers of the Epistles: they quoted freely from the sayings of the people and used phrases that were proverbs in process of formation.

PROVERBS SUGGESTED BY THE BIBLE

The student of proverbs is often surprised to find among the familiar sayings of non-Christian nations phrases that teach lessons closely resembling those that are found in the Bible. In some cases the form is almost identical. This is explained by the influence of missionaries, foreign residents, and tourists, and by the fact that the law of righteousness is written in the hearts of all men. (Rom. i : 18–23.)

Speaking of the apparent reverence for sacred things among Orientals, W. M. Thomson, the missionary and traveller, says that it is quite common: "No matter how profane, immoral, and even atheistical a man may be, yet will he, on all appropriate occasions, speak of God—the one God, our God—in phrases the most proper and pious." "We are abashed and confounded in the presence of such holy talkers," said he, "and have no courage, or rather have too much reverence for sacred things to follow them in their glib and heartless verbiage. The fact is, I suppose, that Oriental nations, although they sank into various forms of idolatry, never lost the phraseology of the pure original theosophy."

In Persia it is common to speak of a place of safety as "Noah's Ark" and call the babblings of a boaster "Moses' Rod," and in Turkey the people refer to men who uncomplainingly await the development of events as possessing "the patience of Job," and indicate the great antiquity of events or monuments by saying that they belong to "the age of Moses."

It must be remembered that many, if not most, Eastern proverbs and phrases that seem to indicate familiarity with the Bible came into existence through the medium of the Koran.

Such phrases as "To rob Peter to pay Paul" and "Nothing so deaf as an adder" have travelled from one land to another until they have become almost universal in their use and are

quoted by thousands of people without any clear perception of their source or original significance.

Reference has been made to the presence of Indian, Persian, Babylonian, and Greek sayings that were in use in Palestine during the early part of the first century; others were carried by the Israelites from Egypt; others were borrowed from the nations that they subdued, and others were introduced by the Romans, so that a large number of those that are called Biblical were used long before the writers of the Testaments quoted them in their chronicles. It is therefore possible that many of the aphorisms of non-Christian nations that seem to be borrowed from the Bible may antedate the scriptural record.

Biblical phrases and references used as proverbs in England, Scotland, France, Germany, Holland, Spain, and other lands, that indicate a knowledge of the Christian faith, are for the most part mere paraphrases or allusions to scripture passages.

Notwithstanding the large number of proverbs that seem to be suggested by the Bible, there are comparatively few that contain a direct religious appeal. Mr. F. Edward Hulme in his *Proverb Lore* gives as a reason that such appeals are somewhat outside the function of proverbs and on a higher plane. "The wisdom of proverbs," he says, "concerns itself more with time than with eternity, though the advocacy of truth and

honour, the exposure of knavery, the importance of right judgment, and many other points that make for the right are contributary to the higher life."

GRACEFUL PROVERBS

Nearly all proverbs are man-made; women have had little or no part in forming them except so far as they have influenced the opinions of their male companions. Many of them refer to feminine traits and obligations, but only as they are considered by men. The few that reflect the feminine mind are generally found in sections of the world where women are held in most subjection.

The great mass of familiar sayings are expressions of worldly wisdom; some are often selfish and even coarse, but on the other hand there are many that appeal to the highest manhood, as, for example: "A hundred years cannot repair a moment's loss of honour" (French); "An honest man does not make himself a dog for the sake of a bone" (Danish); "Catch not at the shadow and lose the substance" (English); "To the wasp we must say 'neither thy honey nor thy sting'" (Hebrew); "He who makes himself bran is picked by hens" (Arabian); "Better poor with honour than rich with shame" (Dutch); "Conscious guilt will fret the heart" (Tamil).

Not only do proverbs sometimes commend

virtue and honour, but there are not a few that are so graceful in form and beautiful in thought that it seems as though they might be lines or couplets taken from the forgotten songs of bygone days, or perhaps from the writings of some unknown poet. Take, for example, such as these: "The heart has its summer and its winter" (Osmanli); "Husband and wife in perfect accord are the music of the harp and lute" (Chinese); "A widow is a rudderless boat" (Chinese); "An old man in love is like a flower in winter" (Portuguese); "Grey hairs are death's blossoms" (English); "The almond tree is in flower"—referring to the silver locks of the aged (Hebrew); "Death is a black camel which kneels at every man's gate" (Turkish); "Heaven is at the feet of mothers" (Persian); "Unfading are the gardens of kindness" (Greek).

The most beautiful proverbs came from the Orient, where the temperament of the people leads to contemplation, and where men have time to spend in shaping their precepts and counsels.

One who has lived much among the wandering Arabs says that they "are extremely partial to a kind of rhythm and, even in prose, string together words and short sentences which terminate in similar sounds"; but these children of the desert do not depend on rhythm. Living beneath the open sky where the silence is profound and

nature is overpowering they have learned to express themselves in bold imagery and often with wondrous beauty. The Persians and Chinese, as well as the Arabs, delight in phrasing their thoughts in poetical language.

It is difficult to translate an Eastern proverb and retain its beauty. The meaning may be given with a reasonable degree of accuracy, but the underlying thought and graceful arrangement of words can be seen only when it is read in the original. Oriental phrases that seem in their translation to be commonplace similes and simple truisms often possess unusual beauty.

There are certain subjects that everywhere lend themselves to serious consideration and graceful expression. Men cannot speak lightly of the feebleness of old age, the certainty of death, nor of their personal relation to God; they cannot connect maxims that commend worldly sagacity and business cunning with the flight of time, the nearness of eternity, or the obligations of morality and religion. "Of proverbs," said Emerson, "although the greater part have so the smell of current bank-bills that one seems to get the savour of all the market-men's pockets, and no lady's mouth may they soil, yet are some so beautiful that they may be spoken by fairest lips unblamed; and this is certain—that they give comfort and encouragement, aid and abetting to daily action."

WIT AND HUMOUR IN PROVERBS

Wit and humour in proverbs are common with men who live in favoured lands. There is wisdom as well as pleasure in quoting an adage for instruction that is likely to be received with a laugh or a smile, and it is no wonder that in countries where there are liberty and opportunity a large number of such adages should be in use. It is, however, different where misrule and oppression depress the spirits of the people, or where the struggle for existence is so severe that life is filled with danger. In such places there is an incongruity in pleasantries of speech, and wit and humour seem out of place. Yet even under such circumstances nature is true to herself, and in the face of the most adverse conditions men will sometimes quote an amusing aphorism and droll sayings will suddenly spring into popularity; indeed some of the wittiest phrases had their origin in times of distress and suffering. Proverbs have been called "the tears of humanity," not because they are sad, for many are joyous; not because they are depressing, for many are filled with laughter, but because so many have made their appearance when the lives of the people were embittered by hard toil or made perilous by threatened injury and loss. It must, however, be remembered that a phrase first used with a serious purpose may afterward appear to be humorous because of ignorance concerning the

circumstances under which it was originally used and the habits of the people from whom it sprang. Social ideals and usages differ to so great an extent that the purposeful expressions of one community sometimes seem grotesque in another, and the foolish saws of one nation are taken for wise maxims by another.

Witty proverbs spare no one; their shafts are sure to find vulnerable places in every man's life, whether he be a king or a beggar, a lord or a peasant, a master or a slave. Education, social standing, political influence, and even religious profession offer no protection; wherever there is a defect in character or conduct there is an opportunity, and an adage is easily found to expose or ridicule it. Sometimes the faults of individuals are charged to classes and many have to suffer for the shortcomings of few. The common people who make proverbs and give them currency are not only intolerant of hypocrites, boasters, misers, gabblers, and fools, but are particularly severe on priests, physicians, and lawyers whom they ridicule with a plainness of speech that seems at times almost cruel. If a saying presents to the mind a ludicrous picture of inconsistency, disappointment, or calamity it is appreciated all the more. What so absurd as the scenes suggested by the Behar observation, "The Kajar has gone to Bihar, while the wife has wide spread her eyelids," and the Persian phrase, "The

titmouse holds up its feet that the sky may not fall upon it."

CONTRADICTING PROVERBS

Nearly all contradictions in proverbs are caused by the different conditions under which men live. People form their opinions regarding the wisdom or foolishness of any particular course of action by the results as they are seen in the localities with which they are most familiar. Sometimes contradictions are caused by a changed emphasis in rendering and sometimes by incorrect repetition.

Considering the different standards of life in the world and the variety of social usages, it is not strange that there are many contradictions in the counsels of men; the wonder is that there are not more. The wisdom of one land is the foolishness of another. Even in the same community conditions change and men of unlike temperaments look at courses of action from different points of view.

"Proverbial wisdom, it must be borne in mind," says Mr. Hulme, "deals sometimes with only one aspect of truth. The necessary brevity often makes the teaching one-sided, as the various limitations and exceptions that may be necessary to a complete statement of a truth are perforce left unsaid. One proverb therefore is often in direct contradiction to another and

yet each may be equally true. For example, Solomon tells us to 'Answer a fool according to his folly, lest he be wise in his own conceit,' and he also tells us to 'Answer not a fool according to his folly, lest thou also be like unto him.' These two directions are placed one immediately after the other, of deliberate forethought, that the sharp contrast may force itself on the attention. The two modes of action are in direct contradiction, yet each is equally valuable in its place, and, according to circumstances, one or other of them would be the right course to pursue. To the restless, unstable man we may well quote the well-known adage, 'A rolling stone gathers no moss'; but, on the other hand, it is equally true that 'A tethered sheep soon starves.' While one villager is content to remain in the little hamlet where he was born, living hardly throughout his life, the recipient of a scanty wage, of soup and blankets from the vicarage or the hall, and finally of a pauper grave, his schoolmate, the rolling stone, goes out into the big world and fights his way into a position of independence."

ANIMAL PROVERBS

"A man's life," we are told, "is often built on a proverb." It is more certainly true that proverbs are built on men's lives and not only show their character and habits but their

occupations, whether they are sea-faring people, herdsmen, soldiers, agriculturists, tradesmen, or mountaineers. But, whatever the prevailing employment of any community, the people are always acquainted with animal life and are quick to observe in the appearances and traits of beasts and birds, and even fish, reptiles, and insects, resemblances to men. The docile sheep reminds them of obedient children or tractable servants; the strutting peacocks, with their large and beautiful tails, of gaudily dressed women; the rock-climbing goats, of bold adventurers; the cunning foxes, of unprincipled and shrewd tradesmen; the chirping crickets, of care-free merrymakers; and the slippery eels, of unreliable employees or dependents. This readiness to see resemblances everywhere shows itself in proverbial similes and comparisons—the man with a sluggish mind is "as stupid as an auk"; a cheerful companion is "as happy as a clam"; the headstrong youth is "as wild as a buck"; the diligent workman is "as busy as a bee"; the courageous soldier is "as brave as a lion"; the neighbour who is lean and tall of stature is "as gaunt as a greyhound."

Men refer in their proverbs only to such animals as are well known in the locality where they live; thus the inhabitants of India find material for their maxims in the habits of the elephant and the cobra, while Englishmen find theirs in the traits of horses and cows, so that

one may secure much information regarding particular animals by studying the phrases current in the lands where they are seen.

Dr. Thomson who was intimately acquainted with the roving Arabs thus alludes to the frequency with which they refer to the camel: "There is scarcely any limit," he declares, in *The Land and the Book*, "to the proverbs which have been derived from this patient slave and inseparable companion of the Arabs. Its size, and sex, age, colour, habits, diseases, accidents; its manifold uses; its milk and flesh, hair and hide; its huge hump, crooked, clumsy legs, spongy feet, short tail, small ears, large, soft gazelle eyes, slit nose, sullen lips, prodigious mouth; its affection for its young, and for its master; its patience, docility, and mighty strength; its jealousy, stupidity, and ferocity; its manner of eating and drinking; its ability to endure thirst, to make long and swift journeys; its growling, biting, fighting, and other things camelish without limit—all are availed for proverbial purposes."

Few people realize the extent to which animals are referred to in the common aphorisms of the world. One compiler collected more than five thousand animal proverbial phrases and there is little doubt but that the number could easily be doubled. A few are given in this volume without comment to indicate in some measure the range of such sayings.

NATIONAL CHARACTERISTICS

While men of different lands vary in the expression of their thoughts and use figures of speech peculiar to themselves, human nature is the same everywhere and repetitions are frequent so that the source of many well-known axioms is hidden from the knowledge of men. "The experiences of humanity," it has been said, "are like the molten metal upon which each nation stamps the cast of its own characteristics before they pass into currency as proverbs." Folk tales, historic incidents, and literary references sometimes indicate the national setting of an adage and its form and use sometimes throw light on its source, yet no student of proverbs is ever fully qualified to tell whence every saying comes.

The old Greeks were fond of making proverbs that contained references to their mythology, poetry, and history; while the Romans, though they often borrowed from the sayings of the Greeks, seldom referred to their gods and rarely used adages that were in the least degree poetic. They were a practical people and their aphorisms were for the most part direct and businesslike.

The English, being enterprising and aggressive, created a large number of pithy expressions for their own use and appropriated many more from other people, particularly from the Romans. Skeat, in giving a list of three hundred and two

early English proverbs, includes thirty-seven that were borrowed directly from classical sources, and remarks that others from the list might be found in Cicero, St. Augustine, St. Jerome, Pope Innocent III, and in the books of obscure writers.

Scotch and Welsh proverbs naturally closely resemble those that are in use in England, particularly in their practicability. As the English borrowed from the ancients, so the Scotch and Welsh borrowed from the English, and to meet their own needs changed the English forms of expression wherever it became necessary and added other apt sayings wrought out of their own experiences. The natural ruggedness of Scotland seems to have had an influence on the speech of the people, for their proverbs abound in direct, plain-spoken warnings and counsels. They are rarely elegant, not infrequently rough and even at times vulgar, though pure Gaelic proverbs are strikingly free from vulgarisms; on the other hand they are bright and witty, which atones for much of their harshness and shows the presence of good nature and a kindly spirit. The proverbs in common use among the Welsh are more religious than those that are found elsewhere. Apart from the sayings of the Jewish Rabbis, which make up the greater number of Hebrew proverbs, there are more Welsh phrases that are suggested by the Bible than can be found in any other part of the world.

Gaelic maxims closely resemble those spoken in the north of Ireland and in the Isle of Man owing to their Celtic origin. The sayings commonly quoted by the Scotch Highlanders may be classed among the best for they never commend wrong nor speak slightingly of virtue. In studying them one is impressed with their constant approval of industry, self-control, and kindness. Not a few are witty and some are flippant, but it is rare to find one that indicates a bitter or vindictive spirit. While the proverbs of other lands sometimes sneer at women, those spoken by the Highlanders refer to them as the honoured companions of the home and worthy of the highest respect. "Who speaks ill of his wife dishonours himself," is a Gaelic saying that reflects the tone of all the proverbs of the people.

The French take great pains in forming their maxims and, though they are sometimes trifling and boastful and show conceit, they are sparkling and what may be called catchy. The French have always liked bright and glittering mots and clever turns of thought.

The Italians like the French are inclined to use trifling phrases. Many commend honourable dealing and speak in the highest terms of virtue; some are extremely beautiful in thought and expression, but on the whole they lack seriousness and are marred by selfish counsels, suspicion, and revenge. "I think," said the elder Disraeli, "that every tenth proverb in an Italian

collection is some cynical or some selfish maxim; a book of the world for worldlings." It is to be regretted that a greater emphasis should not be placed on confidence and consideration by the Italians in their sayings than on the duty of self-defence and the pleasure of retaliation for wrong.

Spaniards are more grave in their adages than either the French or Italians—sometimes their expressions are so stately that it seems almost impossible that plain people should use them in conversation. They command attention by their thoughtfulness and have a certain charm by reason of their chivalrous spirit and gallantry, yet they are marred by an apparent disrespect for women.

Hollanders, like Scotchmen, are fond of humour and so use it in their "ways of speaking" as to make their sayings very attractive. Many of their by-words and saws advise prudence and caution in dealing with men, showing that they are keen judges of human nature and watchful lest they be caught off their guard, and many commend industry and thrift. Yet on the whole they are characterized by a bold and daring spirit which is common to sea-faring folk.

Russians seem to dislike long and playful proverbs for their sayings are terse and grim, often cynical and severe on women, Poles, and Jews. They show little humour though occasionally a facetious expression meets with favour among them. When humour is employed

in their proverbs it is apt to be dry and somewhat heavy.

Arabians in Egypt use maxims which in the opinion of Archbishop Trench show "selfishness and utter extinction of all public spirit, the servility which no longer as with an inward shame creeps into men's acts but utters itself boldly as the avowed law of their lives, the sense of the oppression of the strong, of the insecurity of the weak, and generally the whole character of life, alike outward and inward, as poor, mean, sordid, and ignoble, with only a few faintest glimpses of that romance which one usually attaches to the East." This description of Arabian maxims does not apply to the sayings of the roving Arabs of the desert but only such as are used about Cairo. Most of the Arabian proverbs found in this volume are taken from Burckhardt's collection of Cairo sayings. It is a melancholy fact that, in making his collection, Burckhardt tells us that he found but one saying that expressed any faith in human nature. The roving Arabs are more contemplative and take much time in forming their adages. They, in common with the people of Southern India and China, are fond of what is called grouping or cumulative proverbs. Many of the same character are found among the Hebrews and Scottish Highlanders as well as among other people. The following will be sufficient in this place to indicate their nature: "A generous man is nigh unto God

nigh unto man, nigh unto Paradise, far from hell," and "For four things there is no recall—the spoken word, the arrow that sped from the bow, the march of fate, and time that is passed." The practice of enumerating many objects in proverbs is very ancient.

The Bulgarians are sombre—sometimes almost despairing in their proverbs. It may be said of those that they quote, as Pencho Slaveikoff has said of their folk-songs, that "There is but one feature common to them and that is the breath of heaviness. It is the breath of a stricken soul, stricken with the bludgeonings of fate." They are melancholy to the extreme and it is no wonder when their history is considered. None but men whose hearts were heavy could quote such phrases as these: "God is not sinless, He created the world"; "In every village is the grave of Christ"; "A long dark night—the year"; "The earth is man's only friend"; "God's feet are of wool, His hands are of iron"; "If misfortune has not found you, wait a moment, you will find it"; "One guest hates another and the host hates both of them"; and "If a man is doomed to live medicine will be found always."

The Japanese are lively and humorous in their sayings and are fond of figurative expressions and similitudes. The use of pithy sentences is so general among them that Japan has been called "The Land of Proverbs." Though near neighbours to the Chinese their sayings are

much lighter and refer to conditions and things as they appear on the surface.

The Chinese are thoughtful, dignified, serious, and businesslike in their aphorisms. Their similes are sometimes very beautiful and their proverbial counsels strong. They are fond of philosophizing regarding the results of certain courses of action. The duty of virtuous conduct, morality, loyalty to friends, hospitality, and respect for parents and teachers is constantly emphasized in the common phrases of the people. One great fault of Chinese proverbs is their prolixity. Some of their sayings are very old, particularly those attributed to Confucius; many bear a strong resemblance to the maxims of the ancient Greeks. The Chinese rarely quote their proverbs thoughtlessly or in a flippant manner, for they hold them in great respect as "the sayings of the wise."

The people of India make frequent use of similes and are fond of throwing their set phrases in the form of questions. Mr. Christian's description of Behar sayings is applicable to those used in other sections of India: "There is a general absence in them of an elevating tone," he says—"a want of high ideal such as one would expect to find in the sayings of wisdom left by the sages of old. There is no ethical principle or choice moral maxim conveyed in them; they rather incline to selfishness and cynicism. Self-interest is their keynote and worldliness their

one tune." In seeking a cause for this sordid characteristic he ventures the surmise that, "Perhaps this is the natural outcome of a religion dissevered from morality and ages of grovelling subjection."

Americans have few proverbs owing to the newness of the country and the fact that people from every land enter into the national life. So-called "American proverbs" are not strictly proverbs but phrases that have grown out of sectional conditions or peculiar circumstances. The Redmen—or Indians—had their favourite axioms that were commonly short and that indicated a prevailing bondage to superstition and suspicion of the good offices of men. Some were very shrewd but they were devoid of buoyancy or hopefulness. The early settlers brought the proverbs of their ancestors with them to their new homes. Those now in use in America are from other countries; the few that are cherished and used by the Creoles, and that seem peculiar to them, were for the most part brought from the home lands and paraphrased to conform to new conditions. Preference was given particularly to such as were picturesque, vivid, and witty. Some are grotesque in their new phrasing. Negro or plantation proverbs are uncouth, superstitious, and of narrow vision, but indicate a shrewd sense of human nature, a good judgment of men, and a ready grasp of humorous situations. The Negroes are fond of laughing at

themselves and delight in giving a new and quaint rendering of some "white man's saying," never hesitating to use it on occasions even when it reflects on themselves.

It must always be remembered that, while the proverbs of a nation indicate to a large extent the character of the people, "proverb making is not the same as proverb keeping," and men are "never kept right by proverbs." There are good people in lands where evil maxims abound and depraved men in sections where exhortations to virtue and morality are common.

WEATHER PROVERBS

It has been thought strange that intelligent people should make the weather a topic of conversation. "When folks have nothing to talk about," says a German proverb, "they talk about the weather," but wise men as well as fools discuss changes in atmospheric conditions, for comfort and health often depend on rain or sunshine, heat or cold. It takes but little knowledge of human nature to understand the marked influence that the "way of the wind" has on the temper of men. "Do business with men when the wind is in the north-west," and "When the wind is in the east 'tis good for neither man nor beast," are adages in common use. Furthermore, the success or failure of human undertaking is often dependent on clear

or cloudy skies. Emerson once said in justification of conversation on the subject of the weather: "We are pensioners of the wind. The weathercock is the wisest man. All our prosperity, enterprise, temper, come and go with the fickle air."

So much depends on the heat and cold, clouds and winds and mists, that men have sought for centuries to discover their meaning, and as a result thousands of weather proverbs have taken form and been repeated by succeeding generations.

Most of them are based on local conditions or prevailing superstitions or have been formed from a limited knowledge of physical causes, and are therefore unreliable; but that does not justify the condemnation of all nor warrant the sneer that they are nothing more than "fossil wisdom." A large number are trustworthy, particularly those that relate to the near future. "Some are nuggets of pure gold," says Dr. Humphreys of the United States Weather Bureau, "for they correctly state the actual order of sequence, as determined by innumerable observations, even when the cause for such an order was not in the least understood by those who discovered it."

Some thirty years ago the United States Government thought weather proverbs of sufficient importance to gather a large number from all parts of the country and publish the collection in a volume of 148 pages.

HEALTH PROVERBS

Though there are many old sayings that relate to health they are less numerous than those referring to the weather. Those that advise self-control in eating and drinking, the avoidance of unnecessary exposure, and the danger of evil habits are worthy of the highest commendation, but most of the health proverbs are valueless, having come into use when medical science was crude and people depended to a great extent on signs and omens.

It is amusing to read that when the night-caps were worn men gravely said: "Cover your head by day as much as you will, by night as much as you can"; yet there was a reason for the admonition, as draughts of cold air constantly found their way through the cracks and crevices of houses. In old Spain people who early in the spring substituted light-weight clothing for heavy winter garments were warned of the danger through the adage, "He that would be healthy must wear his winter clothing in summer," meaning that the adoption of summer clothing should be delayed until late in the season. The wiseacres of France once admonished the young that, "To rise at five, dine at nine, sup at five, go to bed at nine, makes a man live ninety and nine," sometimes varying the form by saying, "To rise at six, eat at ten, sup at six, go to bed at nine, makes a man live ten times ten." The

people of Hindustan had an adage that "He that eats mot (*i.e.*, vitches) is strong and able to storm a fort." The Tamil peasants were sure that "No matter what may be eaten, if four dates are taken afterwards the whole will be digested," and some advised, "When a severe illness comes eat bread and onions."

SUPERSTITION IN PROVERBS

The more ignorant the community, the more absolutely it depends on signs and omens; savages are always slaves to their fancies. When people in favoured lands quote proverbs that are based on superstition they do so with hesitancy or with a smile, knowing that they appeal to the credulity of their hearers. Nearly all the superstitions of civilized communities are inheritances of the past. It is not strange that men, unable to explain the laws of nature, should attribute the evils of life to supernatural influences. "Superstitions are the shadows of great truths." The minds of our forefathers were haunted with the belief that the unseen world was inhabited by fairies, goblins, and devils who busied themselves with the affairs of men. Even God, whose love is as the light, was thought by them to be moved by caprice and often visited good and evil on His children according to their faithfulness in the use of charms and auguries. It is no wonder that in medieval times many people permitted themselves to be dominated by fears

and forebodings. "He who looks for freets," says an old Scotch proverb, "freets will follow him."

As a result of the prevalence of superstition in the days of our forefathers and its present dominant influence in uncivilized lands, a multitude of rhymes and proverbs have come into use as warnings against injury from unseen powers and as precepts regarding "lucky" and "unlucky" times and procedures.

PECULIAR PROVERBIAL FORMS

Reference has been made to the use of similes and comparisons and to the grouping of objects in familiar sayings. Other forms are no less striking, as, for example, the Tamil practice of prefixing "It is said" to many adages, and the almost universal liking for aphorisms in the form of questions, as when the Persians ask "Why do those who preach repentance seldom repent?" and the Kashmiri people, suffering under oppression, inquire "What answer will the meat give to the knife?" As questions call for answers, a large number of what may be termed "retorting proverbs" have become popular; thus in Scotland when one shows too much inquisitiveness regarding another's character or property he is told to "Ask the tapster if his ale is gude," and in Bengal when a man thinks of seeking aid from an improvident person his friends will say "He has a pot, but no camphor in it."

Proverbs are frequently expressed in a way that indicate they are intended to be derisive. Men will sneer at their fellow men, taunt them and make sarcastic remarks regarding them, no matter how unkind and unwise it may be for them to do so. Thus the Osmanli peasants say "The excellent dog bites his master," when referring to one who seeks his own advantage in serving another, and the native of Hindustan repeats the phrase—"For beauty, a camel; for singing, an ass," when wishing to describe a neighbour whom he dislikes.

Not infrequently quotations are used, as when the Scotch say, "'Mair haste the waur speed,' quo' the wee tailor to the lang thread," and the Chinese declare that "Confucius said, 'A man without distant care must have near sorrow.'"

More curious than the embodiment of quotations is the throwing of a proverb into the form of conversation. In Southern India, for example, we find the following: "The owl and the hen waited together for the morning; 'The light is of use to me,' said the hen; 'But of what use is it to you?'"—and in Arabia: "The mouse fell from the roof. 'Take some refreshments,' said the cat. 'Stand thou off,' was the reply."

Rhyming proverbs are popular everywhere, for they give the impression of authority and have a certain charm because of their usual quaintness; furthermore, they are easily remembered. English couplets such as these are

familiar: "A stitch in time saves nine"; "Birds of a feather flock together"; "Truth may be blamed, but shall never be shamed"; "A friend in need is a friend in deed"; "What cannot be cured must be endured"; and "Some go to law for the wagging of a straw."

"That we like what is like is attested by a thousand facts," said Archbishop Trench; so we have a multitude of rhyming proverbs that are quoted by all classes of men in all parts of the world. It is often difficult to translate them and preserve their exact meanings, and even when good English renderings are secured they are apt to be without the charm that belonged to the originals. Isaac Disraeli has well said of rhyming proverbs, "Some appear to have been the favourite lines of some ancient poem," and he further reminds us that "Many of the pointed verses of Boileau and Pope have become proverbial."

WHIMSICAL PROVERBS

Among sayings that appeal to all classes, particularly to children and young people, are what may be called whimsical proverbs. In the past, when education was less general than now, people delighted in quoting sentences that contained some concealed shaft of humour, hidden meaning, or verbal quibble that called for quickness of thought in order to perceive their significance and aim, or that attracted attention

because of their unusual choice or arrangement of words. Sometimes the saying was in the form of an alliteration, as, for example, "Providence provides for the prudent" and "As fit as a fritter for a friar's mouth"; sometimes it was a mere catch expression, as when the English said, "In a shoulder of veal there are twenty and two good bits," meaning that though there are twenty bits in a shoulder of veal, there are only two that are good; or when the natives of Hindustan declared that "One and one make eleven," or when the modern Greeks ask, "Shem, Ham, and Japheth, the sons of Noah, whom had they for a father?" Sometimes it was a play on words, as when in Scotland it was said that "May-be's are na aye honey bees," in Wales that "The butter is in the cow's horns," and in America that "Sherry cobblers mend no shoes."

There are many forms of whimsical proverbs, but nearly all are based on some unusual arrangement of words or are of the nature of puns and riddles and are of a humorous nature.

PROVERBS AS TRAVELLERS

Proverbs are often carried from one land to another by emigrants, tourists, missionaries, tradesmen, and seamen. When appropriated by natives they take a form adapted to their new surroundings. As changes of clothing do not alter men's characters, so modifications in form

do not affect the intent of a proverb. The English saying, "A bird in the hand is worth two in the bush," has the same significance as the Scotch, "A bird in the hand's worth twa fleein' by," the Italian, "A bird in the cage is worth a hundred at large," the Persian, "A sparrow in the hand is better than a crane in the air," the Arabian, "A thousand cranes in the air are not worth one sparrow in the fist," and the French and Irish, "Better a wren in the hand than a crane in the air."

The tendency of proverbs to travel from one land to another has rendered it impossible to tell whence many familiar sayings came and every attempt to ascertain their origin has proved unavailing. Not a few attributed to the old Greeks and Romans and the sages of Persia and India may have been quoted by them from the aphorisms of the market-places; yet there remain a multitude of unfamiliar "ways of speaking," that can easily be traced to the place from which they sprang by their formation and the peculiar conditions of life to which they refer.

No attempt has been made in this book to add another collection of proverbs to the large number that have been prepared by students of antiquity, but rather to take advantage of their researches and select and classify a sufficient number of authenticated adages, maxims, aphor-

isms, phrases, and other popular dicta, to show the forms and grouping to which the common sayings of men are liable, and to add thereto such explanations, notes, and quotations as may be useful or interesting.

The original rendering of the various proverbial quotations has not been given, as by doing so the size of the volume would be greatly enlarged without increasing its value to the general reader; but care has been taken to use only such translations as have been approved by collectors whose competency is beyond question.

Sayings that belong to several of the classes enumerated have generally been given but once to avoid repetition. The language or dialect indicated in parentheses after each proverb is not intended to show its exclusive use but rather to show its most pronounced national affiliation. While many of the sayings are spoken in no other tongue than that indicated, others are used by many people in many lands.

It is hoped that the book will be found interesting and suggestive, and that through it the reader may become better acquainted with the life and purposes of men in other lands and other ages than his own.

"In whatever language it may be written, every line, every word is welcome, that bears the impress of the early days of mankind."—MAX MÜLLER.

PROVERBS ABOUT PROVERBS

A good maxim is never out of season. (English).

A man because of his own likeness should learn this saying: "As rain to the parched field, so is meat to one oppressed with hunger." (Sanskrit).

Used in the *Hitopadesa* to enforce the truth as taught in the fable of "The Traveller and the Tiger."

A man's life is often builded on a proverb. (Hebrew).

"There is hardly a mistake which in the course of our lives we have committed but some proverb, had we known and attended to its lesson, might have saved us from it."—*Archbishop Trench.*

A proverb deceives not; the heavens fall not. (German).

"The people's voice the voice of God we call;
And what are proverbs but the people's voice?
Coined first, and current made by common choice?
Then sure they must have weight and truth withal."—*Anonymous.*

A proverb is an ornament to language. (Persian).

"Proverbs serve not only for ornament and delight, but also for active and civil use; as being the edge tools of speech which cut and penetrate the knots of business and affairs."—*Bacon.*

"Proverbs are mental gems gathered in the diamond fields of the mind."—*W. R. Alger.*

A proverb is the horse of conversation; when the conversation is lost (*i.e.*, flags), a proverb revives it. Proverbs and conversation follow each other. (Yoruba—West African).

A proverb is to speech what salt is to food. (Arabic).

"Language would be tolerable without spicy, epigrammatic sayings, and life could no doubt be carried on by means of plain language wholly bereft of ornament; but if we wish to relish language, if we wish to give it point and piquancy, and if we want to drive home a truth, to whip up the flagging attention of our listener, to point a moral or adorn a tale, we must flavour our speech with proverbs."—*John Christian.*

"Aphorism or maxim, let us remember that this wisdom of life is the true salt of literature; that those books, at least in prose, are most nourishing which are most richly stored with it; and that it is one of the great objects, apart from the mere acquisition of knowledge, which men ought to seek in the reading of books."—*John Morley.*

A proverb lies not; its sense only deceives. (German).

"Every proverb speaketh sooth
Dreams and omens mask the truth."

As a thorn that goeth up into the hand of a drunkard, so is a parable in the mouth of fools. (Hebrew).

"As a thorny staff that riseth up in the hand of a drunkard, so is a proverb in the mouth of a fool."
—Lange's *Translation of Prov.* xxvi : 9.

As the country, so the proverb. (German).

"A nation's proverbs are as precious as its ballads, as useful and perhaps more instructive."—(*London Quarterly Review*, July, 1868.)

"The genius, wit, and spirit of anation are discovered in its proverbs."—*Francis Bacon.*

"The proverbs of a nation furnish the index to its spirit and the results of its civilization."—*J. G. Holland.*

"Proverbs, like the sacred books of each nation, are the sanctuary of the institutions."—*Ralph Waldo Emerson.*

A wise man who knows proverbs reconciles difficulties. (Yoruba—West African).

Don't quote your proverb till you bring your ship into port. (Gaelic).

Good sayings are like pearls strung together. (Chinese).

He is the proverb of the age. (Persian).

Applied to people of distinction, particularly to those who have become known because of the evil that they have done.

He reads us proverbs about the wolf. (Osmanli).

That is he carries out his purpose by trickery and by direct assault.

If St. Swithin greets this year, the proverb says, the weather will be foul for forty days. (English).

The Scotch rendering of this rhyme leaves out the words "this year."

St. Swithin's day (July 15th) is observed as a festival day in honour of St. Swithin, Bishop of Winchester, England—A.D. 852–862.

It is a proverb: "Can he be a man if the personage be a vizier?" (Osmanli).

Can he be a man who receives favours from a vizier? Will not the vizier require of him a subserviency that will deprive him of his manliness?

Proverbs are the children of experience. (English).

"Proverbs are the daughters of daily experience." (Dutch).

Proverbs are the lamps to words. (Arabian).

"As naething helps our happiness mair than to have the mind made up wi' right principles, I desire you, for the thriving and pleasure of you and yours, to use your een and lend your lugs to these guid auld saws, that shine wi' wail'd sense, and will as lang as the world wags."—*Allan Ramsay.*

Proverbs are the wisdom of the ages. (German).

"Proverbs were anterior to books, and formed the wisdom of the vulgar, and in the earliest ages were the unwritten laws of morality."—*Isaac Disraeli.*

"Proverbs are the abridgments of wisdom."—*Joseph Joubert.*

"Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed."—*William Temple.*

"Centuries have not worm-eaten the solidity of this ancient furniture of the mind."—*Isaac Disraeli.*

"Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease."—*Eccles.* viii : 8.

"In ancient days, tradition says,
When knowledge was much stinted—
When few could teach and fewer preach,
And books were not yet printed—
What wise men thought, by prudence taught,
They pithily expounded;
And proverbs sage, from age to age,
In every mouth abounded.
O Blessings on the men of yore,
Whom wisdom thus augmented,
And left a store of easy lore
For human use invented."

Blackwood's Magazine, 1864.

"I said that I loved the wise proverb,
Brief, simple, and deep;
For it I'd exchange the great poem
That sends us to sleep."

Bryan Waller Procter.

Proverbs are the wisdom of the street. (English).

Proverbs bear age and he who would do well may view himself in them as in a looking-glass. (Italian).

Proverbs lie on the lips of fools. (English).

Saith Solomon the wise, a good wife's a good prize. (English).

Solomon made a book of proverbs, but a book of proverbs never made Solomon. (English).

The common sayings of the multitude are too true to be laughed at. (Welsh).

The popular proverb says, " One root of grass has one root of grass's dew to nourish it," and again it is said " Forest birds have no stored grain, but heaven and earth are broad." (Chinese).

The fox has a hundred proverbs to tell about ninety-nine fowls. (Osmanli).

Sometimes this saying is rendered, "The fox has a hundred proverbs; ninety-nine are about poultry," the meaning being that men are most familiar with the proverbs that apply to matters with which they have had some experience.

The legs of the lame hang loose; so is a parable in the mouth of fools. (Hebrew).

"Take away the legs of a lame man; and so—a proverb which is in the mouth of fools."—Stuart's *Translation of Prov.* xxvi : 7.

The maxims of men disclose their hearts. (French).

Maxims as distinguished from proverbs:

The phrases most commonly used by men indicate their standards of morality and honour. Proverbs show the character of the nation or community, maxims the principles that govern the individual.

"Many grubs never grow to butterflies; and a maxim is only a proverb in its caterpillar stage—a candidate for a wider sphere and larger flight than most are destined to attain."—*North British Review*, February, 1858.

"A man's conversation is the mirror of his thoughts, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking."—*John Francis Davis.*

The old saying long proved true shall never be believed. (Gaelic).

There are forty proverbs about the bear, and the forty are mere rubbish concerning him. (Osmanli).

There is no proverb which is not true. (English).

There is something wise in every proverb. (Arabian).

Thomas Fuller said that a proverb "is much matter decocted into few words," and that the few words were always counted to be "words of wisdom" and "dear to the true intellectual aristocracy of a nation," is abundantly proved by their use and preservation.

" To the old cat," says the proverb, "give a tender mouse." (Italian).

We have many coarse proverbs but of good meaning. (German).

What flowers are to gardens, spices to food, gems to a garment, and stars to heaven; such are proverbs interwoven in speech. (Hebrew).

When a man makes a proverb he does not break it. (German).

When a poor man makes a proverb it does not spread. (Oji—West-African).

Generally throughout Africa poverty is considered not so much a misfortune as a crime; hence the words of the destitute, no matter how wise, are unheeded.

When the occasion comes the proverb comes. (Oji—West-African).

Wise men mak' proverbs and fools repeat them. (Scotch).

With the smooth-tongued it is proverbial that there is no fidelity. (Osmanli).

SINGULAR PROVERBS

"Ahem!" as Dick Smith said when he swallowed the dishcloth. (English).

"Make a virtue of necessity." (English).

Cold water to hot water; hot water to cold water. (Telugu)

There is a great advantage to be gained by uniting, as in marriage, two people of different dispositions.

Digging for a worm, up rose a snake. (Bengalese).

"A jest driven too far brings home hate." (Engiish).

Great doings at Gregory's; heated the oven twice for a custard. (English).

A sarcastic reference to one who seeks notoriety by display.

Having a mouth and eating rice by the nose. (Bengalese).

Applied to one who seeks to perform some task in a difficult way or by impossible means, when a simple and easy way is at hand.

He who has toothache must cut off his tongue; he who has eye-ache, his hand. (Osmanli).

This singular piece of advice is based on the belief that the contact of the tongue with an aching tooth and the touching of a sore eye with the hand increases the pain.

His mouth is shoes. (Osmanli).

Or "This mouth is a pair of shoes"—that is, he talks too much and what he says is vulgar.

If it happens, it happens; if it does not happen, what will happen? (Persian).

An expression of indifference as to the results of any particular course of action.

If they come, they come not; and if they come not, they come. (English).

Sometimes the first part of this proverb only is quoted, and sometimes the last part. It is of Northumberland origin.

"The cattle of people living hereabout, turned into the common pasture, did by custom use to return to their home at night, unless intercepted by the freebooters and borderers. If, therefore, those borderers came, their cattle came not; if they came not, their cattle surely returned."—*John Ray.*

If you cut off from your tongue and roast and eat it, you have no meat. (Uji—West-African).

This proverb is intended to refer to people who seek to settle disputes and secure their rights by carrying on a lawsuit against their own relations. 'Tis better to yield one's rights than to secure them at too great a cost. The Uji people have another proverb that is closely allied to this. They say: "Though the beast is dainty-mouthed, it does not eat its collar-bell." Though fond of dainties, even the dog will not swallow the ornament about its neck be it never so attractive.

If your wife becomes a widow, who will cook for you? (Telugu).

The Telugu people sometimes refer to a blockhead in the proverb, "When his brother-in-law said to him, 'O brother-in-law! your wife has become a widow,' he cries bitterly."

If you see your neighbour's beard on fire, water your own. (Martinique Creole).

Advice given to people who, seeing the results of wrongdoing in others, refuse to turn from their evil ways.

See "Wit and Humour in Proverbs." "One man's beard is burning, another goes to light his cigarette by it."

"I much doubt the Creole origin of any proverb relating to the beard. This one like many others in the collection of Creole proverbs has probably been borrowed from a European source; but it furnishes a fine example of patois."—*Lafcadio Hearn.*

In making a god, an ape turned up. (Bengalese).

My intentions were good, but the results of my action were evil.

It's past joking when the head's off. (Scotch).

" Neat but not gaudy," as the devil said when he painted his tail sky-blue. (English).

Ten in the pocket; ten in the heart; ten in the pillow. (Kashmiri).

The man keeps his own counsel and it is not possible to discover what his opinions are.

The bat hanging upside down laughs at the topsy-turvy world. (Japanese).

The clown meets his death on the tree-top. (Bengalese).

If the clown was rash enough to climb the tree, it is his own fault if he falls. If a man deliberately engages in a hazardous undertaking for gain and meets with misfortune, like the tree climber he shows himself to be a clown and must not complain over the results.

The cripple seized a thief, and the blind man ran to his assistance. (Hindustani).

The monkey settled the bread dispute. (Telugu).

Two birds were quarrelling over a piece of bread when the monkey came and ate it.

The proverb is applied to those who seek their own advantage under pretence of arbitrating the disputes of others.

"Like the cat settling the dispute between two birds." (Telugu). "Lawsuits make the parties lean, the lawyers fat." (German). "'The suit is ended,' said the lawyer; 'neither party has anything left.'" (German). "Fools and obstinate men make lawyers rich." (English).

There are no fans in hell. (Arabic).

The snake only knows where its feet are. (Telugu).

This proverb is founded on the belief that the snake has invisible feet, and is used by the Telugus as an equivalent to the English saying, "Every man knows his own business best," and the Scotch proverb, "Every man kens best where his own shoe pinches." Another Telugu expresses the same thought, "The hunchback alone knows how he can lie comfortably."

They say! What say they? Let them say. (Scotch).

"This was the motto of the Keiths, Earl Marischal, one of whom founded Marischal College, in the University of Aberdeen."—*Andrew Cheviot.*

My name is Twyford; I know nothing of the matter. (English).

I do not wish to be drawn into the controversy or have anything to do with the business. I was absent at the time.

"Nay, stay," quoth Stinger, when his neck was in the halter. (English.)

The matter has gone too far to be stopped.

What is in your heart is in my pocket. (Kashmiri).

Your secret is known to me, so that it behooveth you to be careful in dealing with me. I have you in my power.

What mak's you sae rumgunshach, and me sae curcuddoch? (Scotch).

Rumgunshach, *i.e.*, rude. Curcuddoch, *i.e.*, kind. What makes you so rude to me when I am so kind to you?

When the tutor is blind, and the pupil deaf; if the first ask an apple, the other will give him a pea. (Hindustani).

This proverb is generally applied to people who do not understand each other.

Who has seen the peacock dance in the forest? (Hindustani).

Who has seen a man of ability display his talents among those who are totally unable to appreciate his worth?

OBSCURE PROVERBS

A feast uncovers a European's wooden leg. (Oji—West African).

After a feast comes excessive drinking, by drinking men become intoxicated, intoxication leads to the exposure of mental defects and weaknesses.

A fortune gone to hashed fish. (Japanese).

A fortune dissipated by neglect or misuse.

A ground sweat cures all diseases. (English).

A ground sweat—*i.e.*, a burial.

A hundred bleedings for a zuz, a hundred heads for a zuz, a hundred lips for nothing. (Hebrew).

The ancient Hebrews held that every man should learn a trade, but as some trades were more honourable and profitable than others it was a father's duty to teach his son a trade that would command respect. Among those that were considered unprofitable was that of the barber, who, throughout the East, added to his other duties the practice of blood-letting—hence the proverb which may be rendered, "A hundred bleedings for a zuz, a hundred hair-cuttings for a zuz, a hundred moustache trimmings for nothing."

All goeth down Gutter Lane. (English).

"Gutter-Lane (right spelling whereof is Guthurn-lane, from him the once owner thereof) is a small lane inhabited anciently by goldsmiths, leading out of Cheapside, east to Foster Lane. The proverb is applied to those who spend all in drunkenness and gluttony, mere belly gods; guttur being Latin for the throat."—*John Ray.*

A loyal heart may be landed under Traitor's bridge. (English).

There was an entrance to the Tower under Traitor's bridge.

A quarrel arises from saying " You," " I." (Osmanli).

When one man charges another, saying "You did it," and the other answers "I did not do it," a quarrel arises between them.

A shoe of silver makes iron soft. (Marathi).

A bribe will soften the heart of the obdurate.

Between truth and falsehood, the distance is four fingers. (Hindustani).

Truth is seen with the eye; falsehood is heard with the ear. The space between the eye and the ear may be covered by four fingers. Sometimes the proverb is rendered, "Between truth and falsehood the distance is four inches," four inches being the supposed distance between the eyes and ears on both sides of the face.

Belyve is twa hours and a half. (Scotch).

Belyve—*i.e.*, immediately.

The proverb is applied to people who promise to perform some task without delay but whose habits of procrastination are such as to render it certain that their promise will not be kept.

Bringing the water and breaking the pitcher are the same thing. (Persian).

A proverb applicable to employers who do not appreciate faithful service on the part of their employees but who are as inconsiderate to those who are loyal to their interests as to those who are careless and neglectful. There is an Hindustani proverb that expresses the same thought: "Those that sing the praises of Huru and that merely utter inarticulate sounds are treated alike."

Death was not sufficient for the dead; the grave, moreover, must press upon him. (Arabic).

Mohammedans believe "that the tomb presses

upon the body therein deposited either lightly or heavily according to the sins or merits of the deceased."—*J. L. Buckhardt.*

The meaning of the proverb is that the man's character was so bad that he was punished not only by death but by the pressure of the grave.

Die at Benares or die on hereditary land. (Marathi).

Die at Benares and so make sure of your salvation, or die on hereditary land and so make sure of a provision for your children.

Do not open the mouth of the sack. (Osmanli).

Do not divulge the secret. Sometimes the proverb is rendered, "Do not open the little box, you will make (something) bad speak"—it will lead to evil results.

Do not speak of a cup; there is a bald person in the house. (Osmanli).

It would be indiscreet to cast reflection on the baldness of any person by an implied or indirect comparison. The outer surface of a cup is smooth like a bald head.

Even a river will forgive three offences. (Telugu).

A drowning man is supposed to sink three times before finally disappearing from sight.

Every hog has his St. Martin's day. (Spanish).

The season for killing hogs in Spain is about the middle of November. St. Martin's day falls on November 11th.

Every house has an earthen fireplace. (Telugu).

"Every man hath his faults." (English).

Every pumpkin is known by its stem. (Hebrew).

"The childhood shows the man,
As morning shows the day. Be famous then
By wisdom; as thy empire must extend,
So let extend thy mind o'er all the world."

John Milton.

Every way, or at every end, there are three leagues of heart-breaking. (Spanish).

When a man's affairs are in bad condition and he is unable to extricate himself from difficulty, every way leads to further complications; at every end he finds an obstacle and he is near disaster.

Everything has an end, and a pudding has two. (English).

The old English long pudding was called a "leg pudding" because of its supposed resemblance to a human leg.

Hadst got up early, thou needest not have stayed up late. (Hebrew).

If you had been industrious in your youth it would not have been necessary to work in old age.

Has the black cat passed from between us? (Osmanli).

Have we had a quarrel?

Has the cat leaped over it that it is not here? (Hindustani).

The Hindu people think that food over which a cat has jumped is unfit to eat.

The question is asked, by way of reproof, to servants who fail to bring to their masters that which they were told to bring.

Have you poked my eye with my own finger? (Telugu).

Have you turned my arguments against me?

He appears as if he ate roasted spits. (Spanish).

See "Curious Proverbial Similes and Comparisons."

"He looks as if he were hatching eggs."

Applied to people who are stiff and formal in their manner, corresponding to the English simile, "As stiff as a ramrod."

He claps his dish at a wrong man's door. (English).

See "Curious Proverbial Similes and Comparisons."

"His tongue moves like a beggar's clap dish."

The clap dish was a wooden vessel used by beggars in olden times for collecting coins. It was called

a "clap dish" because it had a cover which the beggars clapped on a number of times with much noise to attract attention and show that the dish was empty. As people became accustomed to the clatter of the clapping and ceased to respond, the beggars added thereto the ringing of a bell.

He cooks booze in the nape of his neck. (Osmanli).

He is drunk.

He has got a turn through the reek. (Gaelic).

Reek—*i.e.*, smoke.

This saying refers to the old superstitious practice of placing a newly christened child into a basket and passing him over a fire to protect him against the power of evil spirits.

He made him ride upon two horses. (Hebrew).

"He made assurance doubly sure."

He is gilding the elephant's tusk. (Bengalese).

He is a good man and shows his goodness by continuing to walk in the paths of virtue.

He is driving his hogs over Swarston bridge. (English).

Swarston bridge being long and narrow, hogs when driven over were so crowded together that they made a loud grunting noise to show their discomfort; hence arose this saying, which was applied to men snoring in their sleep.

He saw a large stone, kissed it, and left it. (Persian).

When he saw the nature of the task that was assigned to him, he realized his inability to perform it, and prudently declined to begin work.

He'll lick the white frae your een. (Scotch).

"This phrase is always applied when people, with pretence of friendship, do you an ill turn, as one licking a mote out of your eye makes it bloodshot."—*Allan Ramsay.*

He will follow him like St. Anthony's pig. (English).

St. Anthony of Padua was regarded as the protector and patron saint of the lower animals, particularly pigs.

"St. Anthony was originally a swine-herd, and in all pictures and sculptures is represented as followed by a pig, frequently having a bell about his neck. Probably this pig might have been one of his former eleves, before he took on himself the trade of a saint. The attachment of this pig or hog, at length, grew proverbial."—*Francis Grose.*

"St. Anthony is notoriously known for the patron of hogs, having a pig for his page in all pictures, though for what reason unknown; except because being a hermit and having a cell or hole digged in the earth, and having his general repast on roots, he and hogs did in some sort enter commons, both in their diet and lodgings."—*Thomas Fuller.*

"The officers of this city (London) did divers times take from the market people pigs starved or otherwise unwholesome for man's sustenance; these they did slit in the ear. One of the proctors of St. Anthony's Hospital tied a bell about the neck and let it feed upon the dunghills; no one would hurt or take it up; but if anyone gave it bread or other feeding, such it would know, watch for and daily follow, whining till it had somewhat given it; whereupon was raised a proverb, such a one will follow such a one, and whine as if it were an Anthony pig."—*John Stow.*

He who is guilty of sin easily begets daughters. (Marathi).

As daughters are regarded by the people as less desirable than sons their birth is held to be a punishment inflicted on the parents for sins that they committed in a former existence.

He whose stomach is full increaseth deeds of evil. (Hebrew).

Wealth leads to indolence and pleasure seeking; indolence breeds discontent and wrong-doing. "Work produces virtue, and virtue honour." (German).

See Deut. viii : 10–14; xxxii : 15; Hos. xiii : 6.

He wipes his trouble on his cheek. (Old Calabar—West African).

He exercises great patience and forbearance.

He who sells a house gets the price of the nails. (Japanese).

A saying commonly used to indicate that a man receives but a small portion of the value of his house when he sells it.

His eyes draw straws. (English).

He is sleepy. The saying is thought to have come from the narrow strawlike rays of light that one appears to see when his eyes are nearly closed.

His understanding is lost in his strength. (Arabian).

He is tall and stupid.

I do not want a shoe larger than my foot. (Hebrew).

I do not want to marry above my station.

I have had a dumb man's dream. (Bengalese).

I have had a dream that I cannot recall, or one that I ought not to relate.

In the evening a red man is black. (Oji—West African).

Among Europeans people are designated as blondes or brunettes, so among the African Negroes they are designated as black (coal black) and red (ruddy brown).

"By candle light a goat looks like a lady." (French).

It is a good thing to eat your brown bread first. (English).

Hardships are more easily borne in youth than in old age.

It is more difficult to cross the door sill than to walk about the house. (Marathi).

The hardest part of an enterprise is getting started.

It is not common for hens to have pillows. (Gaelic).

It is not meant that common people should affect a position and manner of living to which they are not accustomed.

Little boy who won't listen to his mother dies under the Monday sun. (French Guiana—Creole).

"All Creole mothers are careful to keep their children from reckless play in the sun, which is peculiarly treacherous in those latitudes where the dialect is spoken. Hence the proverb applicable to any circumstance in which good advice is reluctantly received."—*Lafcadio Hearn.*

May your heels keep the spur o' your head. (Scotch).

May you be able to carry out your purpose.

Misery for two is Misery & Co. (Louisiana Creole).

"Before you marry have where to tarry." (Italian). "Be sure before you marry of a house wherein to tarry." (Spanish). "Before you marry have a house to live in, fields to till, and vines to cut." (Spanish).

My affairs are like Nandan's camp. (Tamil).

Nandan was "the name of a shoemaker who is reputed to have reigned as a king for three hours, and to have issued leather coin."—*P. Percival.*

No one will meddle with a piece of furniture that has a mouth. (Spanish).

No one cares for that which is of no benefit and requires constant care and expense.

Not to know B from a battledore. (English).

This saying is supposed to have been first used when the horn-book was employed for the instruction of children. The horn-book was made of thin oak wood about nine inches long and six inches broad. On it were printed the letters of the alphabet and the nine digits, and sometimes the Lord's Prayer. It had a handle and was covered in front by a sheet of thin horn. Not to know B when seen on the horn-book was not to know B from a battledore and to be quite illiterate.

Once to a friend, twice to a friend, but thrice—and it is his fatal day. (Modern Greek).

A man can pardon a friend's offence once and even twice, but not a third time.

One's own pedal proves a crocodile. (Bengalese).

The crocodile lying motionless on the shore resembles a log of wood from which a household pedal is formed.

One's own kith and kin are most hostile.

Out of God's blessing into the warm sun. (English).

"To jump out of the frying-pan into the fire." (English).

"Good King, that must approve the common saw,
Thou out of heaven's benediction comest
To the warm Sun."—SHAKESPEARE: *King Lear.*

People who have their ears above their heads. (Haytian).

People who are obstinate and insubordinate.

Rub your brother's arm. (Hindustani).

Spoken ironically to one who attempts to perform a task that is beyond his strength, or who, having failed in an undertaking, boasts of his skill or prowess.

It is common in India to show admiration for a successful wrestler by rubbing or squeezing his arms.

Send dog, and dog sends tail. (Trinidad Creole).

Applied to those who act by proxy.

Shake the salt off and throw the meat to the dog. (Hebrew).

As salt preserves meat, so the soul preserves the body. When death comes and the soul takes its flight nothing remains but a worthless body.

She is fond of gape seed. (English).

She is fond of staring at everyone she meets and at everything she sees.

Something must be done to become white. (Spanish).

Something must be done to restore his good name.

There seems to be an allusion in this saying to the powdering of the face in order to give it a fairer appearance.

Tak' up the steik in your stocking. (Scotch).

Reform your life. "Turn over a new leaf."

That will happen in the week of four Thursdays. (Louisiana Creole).

You will keep your promise when a week has four Thursdays and not before.

The beard will pay for the shaving. (English).

The work will pay for itself. The proverb is used in referring to men who receive a part or all of the proceeds of their labour as a compensation for their services.

The black ox hath not trod on his foot. (English).

The black ox represents any kind of misfortune or trouble.

"Venus waxeth old: and then she was a pretie wench, when Juno was a young wife; now crow's foote is on her eye, and the black oxe hath trod on her foot."—*John Lyly.*

"Abide [quoth I], it was yet but honey moon;
The black ox had not trod on his nor her foot,
But ere this branch of bliss could reach any root
The flowers so faded that, in fifteen weeks
A man might espy the change in the cheeks."
John Heywood.

"Why then do folke this proverbe put,
The black oxe meere trod on thy foot,
If that way (marrying) were to thrive?"
Thomas Tusser.

The boat on the cart, and the cart on the boat. (Bengalese).

As the boat sometimes carries the cart across the stream and the cart sometimes transports the boat to the river bank, so men are subject to reverses in fortune; sometimes they are rich and support others and sometimes they are poor and become dependent on the help of others.

The bully takes twenty twentieths. (Urdu).

"I carry off the chief share because I am called the lion."—*Phædrus.*

The crow has a maid servant in autumn. (Gaelic).

The man keeps more servants than he requires.

The goat met the water and wetted his whiskers. (Arabian).

He became over indulgent because of opportunity.

The harelip is taken for a dimple. (Japanese).

Used to indicate the blindness of love.

The hand is shallow but the throat is deep. (New Zealand).

He is too lazy to work, but he is a great eater.

The horse and the head are together. (Osmanli).

The man on horseback bends forward so that his head is near that of the horse.

The saying is applied to people who seem to have few difficulties or troubles.

The needle, borax, and a good man—these three repair breaches. (Bengalese).

The needle is used for mending clothes, borax for soldering metal, and a good man for healing difficulties in society.

The Passover is celebrated within the house and the chanting is carried outside. (Hebrew).

When the members of a household are happy their happiness spreads to those outside.

There is no warmth, the garment is too small.

Meaning that the war party is not large.

The remedy of one is two. (Hindustani).

If force is required to restrain a furious man, it should be the force of two.

There's my thoom, I'll ne'er beguile thee. (Scotch).

"It was an old custom in Scotland, when lovers plighted their troth, to lick the thumbs of each other's right hands, which they pressed together and vowed fidelity."—*Andrew Cheviot.*

There went but a pair of shears between this and that. (English).

They are so much alike that they seem to be cut from the same piece of cloth.

The sail-arm of the windmill does not turn unless it is greased. (Osmanli).

Services cannot be secured from others unless money is given.

The teeth are not the heart. (Martinique Creole).

The exposure of the teeth in laughter does not always indicate that the heart is merry.

The third tongue slays three: the speaker, the spoken to, and the spoken of. (Hebrew).

By the third tongue is meant the tongue of slander.

"A phrase used often in the Targum, the Aramaic version of the Bible, and also in Syriac. Slander is a vice most fiercely denounced in Rabbinical literature. Some of the things said about the slanderer are: 'He magnifies his iniquity as far as Heaven,' 'He is worthy of stoning,' 'The Holy One says, I and he cannot dwell together in the earth,' 'The retailer of slander and also the receiver of it deserve to be cast to the dogs.'"—*A. Cohen.*

The writing written on the forehead never fails. (Telugu).

This saying originated in the Hindoo belief that every man's fate is recorded in the sutures of the skull.

They met the blacksmith on the road and said, "Make a knife for us." (Assamese).

They asked a blacksmith to ply his trade away from his forge.

The saying is used in referring to untimely requests.

They shall pull us! They shall pull us! Then we shall sleep without fire. (Oji—West Africa).

"West Africans, who have scanty clothing, sleep by the side of a fire during the colder nights of the year. When troubled by the smoke, they

order a slave, or some one handy, to remove the cause of offence. If, however, this is done too often, the fire will disappear and the cold will become more troublesome than the smoke was. The proverb warns men to choose the lesser of two evils, not to incur the risk of a greater for the purpose of ridding oneself of the smaller trouble." —*Richard F. Burton.*

Thou hast added water, add flour also. (Hebrew).

You have asked many questions, now say something that is worth listening to.

Today drunk with fun, tomorrow the paddle. (Mauritius Creole).

The proverb has special reference to slave days when neglect of duty was followed by punishment.

To reckon another's buttons. (Spanish).

The saying contains an allusion to a skilful fencer who is able to strike any part of his antagonist's body, and is applied to people who are shrewd in dealing with others.

To say "I" is the devil's affair. (Osmanli).

An egotist is the product of the devil.

Two to one I shall change myself to a crane. (Spanish).

If my antagonist is superior to me in strength, there are two chances to one that I will retreat.

What comes over the devil's back goes under his belly. (English).

What one gains by dishonest practices will not profit the possessor and may bring much trouble.

"'By my faith,' said Cleveland, 'thou takest so kindly to the trade, that all the world may see that no honest man was spoiled when you were made a pirate. But you shall not prevail on me to go farther in the devil's road with you; for you know yourself that what is got over his back is spent—you wot how.'" —Sir Walter Scott: *The Pirate.*

What you want to say, say it tomorrow. (Japanese).

"Think before you speak." (English).

When a tree is blown down, it shows that the branches are larger than the roots. (Chinese).

Misfortune shows whether a man is strong in profession only, or in character.

"We live in our roots not in our branches. What is your soul? Not, what is your talk? What is your quality? Not, what is your pretension or profession? How many men there are who are all branch! What will become of them? Ask the wind."—*Joseph Parker.*

When death comes, the dog presses up to the wall of the mosque. (Osmanli).

When death draws near, men turn toward religion for comfort and strength.

When he was born, Solomon passed by his door and would not go in. (Spanish).

He might have been a wise man, but he is nothing but a fool. Applied to people who seem to be lacking in common sense.

With an old kettle one can buy a new one. (Spanish).

An old man with money can marry a young girl if he wishes to do so.

Within two and a half fingers' breadth of the sky. (Marathi).

His conceit is so great that he acts as though his head almost reached to the sky.

You may blow till your eyes start out, but if once you offer to stir your fingers you will be at the end of your lesson. (Gascon).

This saying alludes to one blowing on a reed-pipe.

"We can say, Cicero says thus; these were the manners of Plato; these are the very words of Aristotle. But what do we say ourselves that is our own? What do we do? What do we judge? A parrot could say as much as that."—*Michael de Montaigne.*

You will give I know, but you will eat your shoes. (Kashmiri).

To "eat your shoe" is to be beaten with a shoe.

You will pay your debt, but not until you are compelled to do so by a thrashing.

PROVERBS THAT ARE FOUNDED ON HISTORIC INCIDENTS, LEGENDS, FOLK-TALES, ETC.

A black beginning mak's aye a black end. (Scotch).

Said to have been first spoken by one, John Scott, as a comment on the loss of a flock of sheep that perished in Selkirkshire, Scotland, during the winter of 1620. Only one black ewe escaped, but it was afterwards driven into a lake by some boys and so was drowned.

A black goat has no heart. (Behar).

Applied to weak and timid men who have no courage.

Among the natives of Behar, the bile of a black goat is considered valuable because of its healing qualities.

The following tale indicates the origin of the proverb:

"Once a tiger, who had grown sick and feeble from age, and was unable to hunt owing to failing strength, was strongly recommended by his physician to try the liver of a black goat. Thereupon the monarch of the forest ordered his vazir, the jackal, to get him a black goat. The wily 'Jack' by many false promises managed to inveigle a black goat within reach of his infirm master, who took no time in killing it. The cunning jackal, who was himself eager to eat the liver, having heard of its marvellous powers, suggested to his master a preparatory bath before taking the remedy. The tiger approving of the suggestion went to have a bath. In the meantime 'Jack' devoured the liver of the black goat. When the tiger came back he was surprised to find that the goat had no liver. Turning to the jackal the tiger asked what was the meaning

of this. 'Sire,' exclaimed the 'Jack,' 'I thought your majesty was aware that black goats had no liver; otherwise how could your servant have deceived a black goat into your presence?'"—*John Christian* in *Behar Proverbs*.

A camel for a farthing and still too dear. (Persian).

Used to indicate poverty so extreme that a farthing seemed to be a large sum.

According to an old Persian story a merchant, having met with business reverses, was reduced to extreme poverty. When in this condition he happened to be in a place where a man had a camel to sell. The merchant's son went to the camel dealer and inquired the price of the animal. On being told that it could be purchased for a farthing he informed his father, who declared that the price was too high. In time business success returned to the merchant and he became rich. Travelling again with his son, he came to a village where an egg was on sale for a rupee. The young man, hearing what was charged for it, told his father, who at once expressed the opinion that it was very cheap at the price, his changed standards being due not to his knowledge of value but to his altered circumstances.

A goat has only three legs. (Hindustani).

Sometimes it is quoted, "The hare has only three legs," or "The fowl has only one leg." The phrase is used in referring to obstinate people who, though they are convicted of error, will not acknowledge that they are wrong.

It is said to have been first used by a man who, having stolen a leg of a goat, hare, or fowl, sought to prove his innocence by stubbornly insisting that the animal did not possess by nature more legs than could be seen.

Agreement with two people, lamentation with three. (Kashmiri).

"Two is company, but three is none." (English).

The proverb came from the following story: A certain man ordered a servant to lead his horse to pasture in a near village where there was some

good grass and charged him not to mount the animal by the way. After his departure he suspected that his servant might disregard his injunction and he dispatched another servant to see that his directions were carried out. On overtaking the man the messenger found him leading the horse as he was told and the two walked on together. In the course of time they became weary and sat by the roadside to rest. When they arose they agreed that it would be easier to ride than walk and so mounting the animal they pursued their way. The master, still being anxious, sent a third servant who, on overtaking the couple on horseback, remonstrated with them on account of their unfaithfulness and threatened to report them. "Do not do it," they pleaded, "but come join us in our ride." Yielding to their wishes he mounted the horse and the three men rode on until they came to the pasture land. The next morning the horse died and the unfaithful servants were in great distress lest their actions should come to the knowledge of the master.

A man was once hanged for leaving his drink. (Scotch).

"He will be hanged for leaving his liquor, like the saddler of Bawtry," is a parallel proverb upon which comment is made elsewhere.

The proverb is usually applied to men who leave their drink before they are through, and originated in the action of Balthazar Gérard just before he murdered the Prince of Orange.

As gude may haud the stirrup as he that loups on. (Scotch).

The phrase is said to have originated with Elliot of Stobbs who, knowing that his stable-boy was the illegitimate son of Elliot of Larriston, was in the habit of remarking, "Better he that holds the stirrup than he that rides," when he mounted his horse. The young man afterwards succeeded in amassing a fortune and purchased the ancestral estate.

As musical as the cow that ate the piper. (Irish).

"Binny Bryan was a famous piper. On his round one day he found a dead Hessian, and tried to pull off his boots, but pulled off his legs along

with them. Boots and legs he carried to a byre, where he slept that night. In the morning he managed to get the legs out of the boots; and when the people who owned the byre came to milk their cow, they found no piper but only a pair of legs, and naturally supposed the cow had eaten the piper and his pipes."—*J. D. White* in the *Kilkenny Moderator*.

A raven that brings fire to its nest. (Hebrew).

This saying takes its origin from the fable of the raven that sought to warm its young by bringing fire to the nest and so burned them all. It is applied to those who injure others in their efforts to do them good.

As the day raises itself, so the sick man raises himself. (Hebrew).

There is an old legend that Abraham wore suspended about his neck a precious stone that had healing qualities. Whoever looked upon it was restored of whatever malady he had. On the death of the patriarch God removed the healing virtue from the stone and gave it to the sun's rays so that thereafter those who suffered from any illness found the day more restful and freer from pain than the night.

Be a dog rather than a younger brother. (Persian).

This proverb comes from a story of a man who had three sons. The youngest was always considered to be subservient to the others. One cold winter night when there was much snow some friends of the man came by his invitation to spend the evening with him. While he and his two elder sons conversed with the visitors, the youngest son was compelled to minister to their needs and furnish all necessary entertainment. Noticing the boy's plight, one of the guests asked him to sit down with him and rest, whereupon he sighed and uttered the above adage.

Be deliberate! Be deliberate! 'Tis worth four hundred zuz. (Hebrew).

"The proverb originated under the following circumstances: R. Ida, the son of Ahaba, once pulled

a kind of head covering only worn by non-Jewish women from the head of a woman under the supposition that she was a Jewess. He was mistaken and was fined four hundred zuz. On asking the woman her name, she replied that it was Methun, which also means 'Be deliberate'; 'Be not hasty.' There is a further play on the word, for it closely resembles another with the meaning 'Two hundred.' Note that the word is repeated, bringing the total to 'Four hundred,' the amount paid as a fine. Ibu Gabirol likewise says: 'Reflection insures safety, but rashness is followed by regrets.'"—*A. Cohen* in *Ancient Jewish Proverbs.*

Carry an old man with you in a sack. (Marathi).

"Consult with the old and fence with the young." (German). "Old men for counsel, young men for war," (English). "The aged in council, the young in action," (Danish). "The old effect more by counsel than the young by action." (German).

There are a number of stories about intelligent young men who were about to set out on a journey alone but who were finally induced to take an old man with them, who in turn compensated them for their consideration by giving them wise counsel by the way. One of the stories tells of the old man consenting to be tied and carried in a sack so as not to wound the pride of the young men.

Does a weaver know how to cut barley? (Behar).

See under this section: "The weaver lost his way in a linseed field," and under Retorting Proverbs: "Like the wabster stealing through the world."

"This proverb refers to a story that a weaver, unable to pay his debt, was set to cut barley by his creditors, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems."—*G. A. Grierson.*

"A weaver jointly with another man sowed sugar-cane. When the crop was ripe, on being asked whether he would have the top or the stem, said,

'Of course the top.' When reproached by his wife for his stupidity, he said he would never again make such a mistake. The next crop they sowed was Indian corn. When the time for gathering came round he told his friends that he was not to be made a fool of this time and would have the lower part. His friend gave him what he wanted."—*John Christian.*

Fight like Kilkenny cats, that ate one another except their tails. (Irish).

"Like the Kilkenny cats, who fought and left nothing but their tails." (English).

"It is said that when the Hessians were quartered in Kilkenny, they used to amuse themselves by tying two cats' tails together, and throwing them over a line to fight. Their officer heard of this and ordered that there should be no more cat-fights. Still on a certain day there were two cats on the line when the officer was heard coming, and one of the troopers cut them down, leaving only the tails on the line. The officer asked, 'Where are the cats?' when one of the troopers explained that they fought so furiously that they had eaten one another up except their tails."—*J. D. White* in the *Kilkenny Moderator.*

Brewer says regarding the tale: "Whatever the true story, it is certain that the municipalities of Kilkenny and Irishtown contended so stoutly about their respective boundaries and rights to the end of the seventeenth century, that they mutually impoverished each other, leaving little else than 'two tails' behind."

"There were two cats at Kilkenny;
Each thought there was one too many;
So they quarrelled and fit,
They scratched and they bit,
Till, excepting their nails
And the tips of their tails,
Instead of two cats, there wasn't any."

Old Rhyme.

Fool, keep the corn farther off. (Modern Greek).

Sometimes rendered, "Clown, you should have given the corn sooner."

An avaricious muleteer sought to save money by starving his mule. This so weakened the animal that one day, under a heavy load, it fell to the ground. The muleteer removed the load from the animal's back and tried to make it rise. Failing, he took some corn in his hand and held it a short distance from its mouth, but it was in vain; the mule was too weak to get on its feet. While the muleteer was engaged in thus coaxing his beast a neighbour passed, and knowing the man's avaricious nature taunted him in the words of the proverb.

For the bleating we have lost the neighing. (Modern Greek).

"Penny wise and pound foolish"; "Save at the spigot and let out at the bunghole"; "Save at the tap and waste at the bunghole." (English).

A dishonest peasant, desiring a sheep that belonged to a shepherd, determined to steal it, so mounted his horse and drove to the pen where it was kept. Tying his horse to a bush he entered, but the shepherd's dog, hearing him, barked and he fled, leaving his horse behind him. On returning to his home his wife asked him why he walked and what had become of his horse. Instead of telling her the story of his misfortune he answered by imitating the baaing of the sheep and neighing of the horse; then he explained the circumstances of his trip. The incident becoming known, the proverb came into use.

God gives bread but we must creep along ourselves also. (Modern Greek).

"God helps them that help themselves," (English and Scotch); "Help thyself and God will help thee," (Scotch); "Who guards himself God will guard him"; "God helps him who amends himself," (Spanish); "God is a good worker, but he loves to be helped," (Basque); "God sends the thread to cloth which is begun," (French); "God gives food but does not cook it and put it in the mouth," (Telugu); "God gives birds their food but they must fly for it," (Dutch); "God gives every bird its food but does not throw it into the nest," (Danish).

There are many proverbs of similar import.

A certain man, on hearing that God would care for those who relinquished all their possessions, left his home and retired to the desert where he gave himself to fasting and prayer. On the third day of his retirement he observed many horses laden with baskets of bread passing over a distant highway. Seeing a loaf fall from one of the baskets, he waited and then cautiously dragged himself over the ground to the spot. Seizing the bread he began to eat. As he did so he repeated to himself: "Yes, it is true, God gives bread, but we must creep along ourselves to get it."

God has His hosts, amongst them honey. (Arabic).

It is a tradition among the Arabs that this proverb was first used by Moawiah, the Emperor, who when he received the news that Aschtar, his enemy, had died from eating honey made from poisonous herbs exclaimed in pious satisfaction, "God has His hosts, amongst them honey."

Gomā Geneśa and a brass gate. (Marathi).

In a time of political upheaval a man by the name of Gomā Geneśa went, without authority from the government, to the "Brass Gate" of the town where he lived and exacted toll of those who passed through. To make the procedure seem valid he gave a receipt on which were stamped the words of the proverb. This practice he kept up for years and accumulated much money. When the fraud was discovered the government, instead of punishing him for it, rewarded him for his shrewdness.

Has she a right to say, "There is" or "There is not"? (Telugu).

A proverb used to indicate that, amongst the Telugu people, the authority of a daughter-in-law is not recognized. Its origin is found in the following story:

A woman told a beggar to go to her house for assistance. The man proceeded at once and was met by the woman's daughter-in-law who refused

to give him anything. On turning away he met the woman who inquired whether alms had been given to him. When she heard that he had been refused she was angry and chastened her daughter-in-law. "Now you may go," she said to the beggar. "Has she any authority to say there are alms for you or there are not?"

He has a white side and a black side, like the boat of Short John's son. (Gaelic).

"Mac Iain Ghearr (or Ghiorr)'s proper name was Archibald MacDonell. He was a noted reaver and followed a known practice of pirates in having his boat and sails of different colours on each side."—*Alexander Nicolson.*

He is fond of championship who takes locusts under his protection. (Arabic).

This proverb "commemorates Modleg Ben Sowaid, *a plucky chieftain,* who carried the law of hospitality *so far that* when a flight of locusts *alighted on his territory,* and some neighbouring *tribe was tampering with them,* this Quixote of the desert drove off the invaders and saved the locusts."—*North American Review* for February, 1858.

He set fire to his own beard. (Persian).

For other proverbs about the beard see Singular Proverbs and Wit and Humour in Proverbs.

A man hearing that a large amount of hair on the face was a sign of mental deficiency consulted the books of the wise men and found that it was so. He therefore determined to rid himself of a portion of his own beard which was very long. Grasping it at the place where he wished it removed, he set fire to the end. The beard being well anointed blazed up, not only burning off all the hair but inflicting serious injury on his hand and face. His neighbours learning of his effort and its consequences formed the proverb which became common among the Persians and was used by them when they desired to charge people with being the cause of their own injury.

He that invented The Maiden, first hanselled it. (Scotch).

"Regent Morton, the inventor of a new instrument of death called 'The Maiden,' was himself the first upon whom the proof of it was made. Men felt, to use the language of the Latin poet, that 'no law was juster than that the artificers of death should perish by their own art,' and embodied their sense of this in the proverb."—*Archbishop Trench.*

He who loses an opportunity of (eating) the meat, let him feed on the broth. (Arabic).

"An Arabian story relates that the bird kombar once invited King Solomon to dine, and requested that all his courtiers might accompany him. The King inquired whether there was a sufficient supply of food for so large a company and received in answer that everything necessary had been provided. The guests arrived and seated themselves near the banks of a river. When dinner time approached the kombar came flying with a locust in his bill. Having eaten some of it himself, he threw the rest into the water and addressed this proverb to his royal guest, advising him to satiate himself with the locust broth. The wise monarch smiled, he and his attendants drank some of the water, thanked their host and departed."—*J. L. Buckhardt* in *Arabic Proverbs.*

He will be hanged for leaving his liquor, like the saddler of Bawtry. (English).

See proverb: "A man was once hanged for leaving his drink."

The phrase is said to have had its origin in the fact that the saddler of Bawtry, while under sentence and on his way to the gallows, refused to stop at an ale-house where he was invited to drink, but hastened along the road to the "fatal tree" where he was hung. Soon thereafter a reprieve arrived. Had he stopped to drink, the delay would have saved his life.

I beg your pardon, Madam Cow. (Modern Greek).

Used when one person is mistaken for another.

Alexander Negris gives the following incident as

indicating the origin of the saying: "A French gentleman of an absent turn of mind was passing along a public street, when a cow came up behind him, whose shadow caught his eye. Mistaking it for that of a lady, he conceived himself acting unpolitely in walking before her, and turning around he made a graceful bow, saying: 'Beg your pardon, Madam,' and hence the proverb."

I brought the nettle, I sowed the nettle, and then the nettle stung me. (Kashmiri).

The sting-nettle is a plant sacred to the Hindoo God Siva to whom is attributed the honour of first planting it.

A famous fakir put some mud in the palm of his hand; then he planted a nettle in it. Keeping his hand extended for several years the nettle grew to be a large plant and many of his countrymen visited him to see the wonder and bestow alms. One of his disciples, becoming jealous of the fakir's popularity, knocked the earth and nettle from his hand, whereupon the great man uttered the proverb, intending it to apply not only to the nettle but to the disciple.

If the tail breaks, your head will know who darkened the hole. (Gaelic).

In his *Gaelic Proverbs*, Alexander Nicolson says that the proverb took its rise from the following story:

"Two men went to a wolf's den, when wolves still flourished in Scotland, for the purpose of carrying off the whelps. The den was in a cairn with a narrow entrance through which one of the men crept in while the other stood on guard outside. Presently the yelping of the young ones called their mother to the rescue and she bolted past the man outside, who was dexterous enough, however, to seize her by the tail while she was disappearing. So they stood, the she-wolf blocking the entrance and darkening the den, while the man outside held on like grim death. The man within finding the light suddenly obscured called out to his companion: 'What's that darkening the hole?' To which a reply was made in the words of the proverb."

If it please God I rise, I shall weave a blanket tomorrow. (Spanish).

Generally applied to procrastinators.

A certain woman awoke one night and, suffering from the cold, declared that if it pleased God to keep her from freezing she would weave a blanket on the following day, but the following day being warm she forgot about her resolution.

"If this be human, it's light," as the water-horse said. (Gaelic).

According to an old fable the water-horse was in the habit of leaving the water at certain times and disguising his identity, devoting himself to some human being, after which he would carry the object of his attentions on his back into the deepest part of the lake or sea from which he came. One day a young man introduced himself to a maiden who was herding cattle on the banks of a loch. After insinuating himself into her good graces by pleasant conversation and courtesies he induced her to permit him to rest his head on her lap while he slept. While asleep the maiden examined his head and found his hair filled with mud and sand. Surmising that her new-found acquaintance was none other than the water-horse in disguise who would on waking carry her away, she dexterously rid herself of her skirt, leaving it on the ground under his head. Soon the monster roused himself and grasping the skirt shook it, saying as he did so: "If this be human, it's light," then he rushed back into the water.

I'm not a scholar and don't wish to be, as the fox said to the wolf. (Gaelic).

"The fox and the wolf, walking together, came upon an ass quietly grazing. The fox pointed out an inscription on one of his hooves and said to his companion, 'Go you and read that; you are a scholar and I am not.' The wolf, flattered by the request, went proudly forward and coming too close to the ass got knocked on the head, leaving the fox to enjoy their common spoil."—*Alexander Nicolson.*

In teaching an ignorant person I became troubled in mind, for he broke the nest and destroyed the eggs. (Assamese).

This proverb reminds one of Solomon's admonition: "Answer not a fool according to his folly, lest thou also be like unto him."—Prov. xxvi : 4.

The saying had its origin in an old folk-tale of a company of parrots that made their home in the hollow of a large simul tree. When the birds flew away they always left one of their companions, an old parrot, to guard the nest and keep the eggs from being destroyed or stolen. One day in their absence a wild cat tried to climb the tree but was prevented by the watchful old parrot who observed its coming. The wild cat, seeing that he would not be able to secure the eggs, began to flatter the old parrot and managed by fair speeches to throw it off its guard and leap on the nest where he feasted on the eggs. The old bird, being much chagrined at what had happened, explained its failure to defend the nest in the words of the proverb.

June, July, and August and the port of Carthagena. (Spanish).

A reply of an old sailor to Charles V who inquired which port in the Mediterranean was the best, his meaning being that during June, July, and August all the ports were safe, but Carthagena was the best.

Let's see on what side the camel sits. (Behar).

"He laughs best who laughs last. (English, French, German, Italian, and Danish). "Better the last smile than the first laughter." (English).

A greengrocer and a potter hired a camel together and each hung a pannier on its side filled with his goods. As they proceeded on their way the camel occasionally helped itself to vegetables from the greengrocer's pannier, which caused the potter to laugh at his companion. After a time they paused to rest and the camel in seating itself naturally leaned to the heavier side, which was the side on which was the pannier of pots, breaking all the vessels.

Let that which is lost be for God. (Spanish).

This selfish proverb originated in a will which a man made on his death-bed, in which he disposed of a certain cow that had strayed from the farm and never had been recovered, ordering that if it were ever found it should be given to his children, but if it were never found it should be considered as given to God.

Like the bird Jatayu devouring the chariot. (Bengalese).

Generally used in referring to almost certain evil that cannot be prevented by any proposed course of action.

This proverb originated in "a story of that fabulous bird (the Jatayu) who flying away with a box in which Ravana had shut up Sita, the wife of Rama, he could not swallow it lest he should destroy Sita, yet his not swallowing it led to the loss of his own wings in the struggle to escape from Ravana."—*W. Morton.*

No money, no Swiss. (French).

"No money, no Swiss; no pay, no piper." (French).

The allusion is to a story of the middle ages in which the prime minister of a French king is said to have remarked concerning some Swiss mercenaries who demanded pay for their services, "The money we have given these Swiss would pave a road from Paris to Basle"; whereupon the Swiss commander retorted: "And the blood we have shed for France would fill a river from Basle to Paris."

One turn meets another; if rats can eat iron, a kite may carry off a child. (Hindustani).

A man, having occasion to travel abroad, left a quantity of iron in charge of a friend. On his return after several years his friend told him that the rats had eaten up the iron. He said nothing but, waiting an opportunity, seized the other's child, concealed him and told his father he had seen a kite carry him off. On the other's alleging the impossibility of the thing, his friend made this reply."—*Thomas Roebuck.*

On one side the Chevemisa, on the other take care. (Russian).

This saying refers "to an unsuccessful expedition against Kazan in 1524, when the Tcheremisses waylaid the Russian vessels and assailed them from the shore."—*London Quarterly Review*, October, 1875.

Shall I pronounce agreeably to the soles of my feet, or agreeably to my tongue? (Hindustani).

A certain dishonest judge was bribed by both parties in a dispute. One thought that he would be most easily influenced in his decision by a present of something that would appeal to his appetite, and so gave him something to eat; the other slipped a gold coin under his foot.

Strike the innocent, that the guilty may confess. (Arabic).

A cadi once arrested an innocent man and bastinadoed him. When asked why he punished a guiltless man he replied that he did so in hopes that the true offender might hear what was done and confess his crime out of sympathy and compassion.

The bear wants a tail and cannot be a lion. (English).

"The proverb is thus explained by Fuller: 'Robert Dudley, Earl of Leicester, derived his pedigree from the ancient Earls of Warwick, on which title he gave their crest, the bear and ragged staff. And when he was Governor of the Low Countries, with the high title of his Excellency, disusing his own coat of the green lion, with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected by many of his jealous adversaries to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries, whereupon some foes to his faction, and friends to Dutch freedom, wrote under his crest, set up in public places:

Ursa caret cauda, non queat esse leo.

The bear he never can prevail
To lion it, for want of tail.

Nor is *ursa* in the feminine merely placed to make the vein; but because naturalists observe in bears, that the female is always strongest.'

The proverb is applied to such who, not content with their condition, aspire to what is above their worth to deserve, or power to achieve."—*John Ray.*

The famine will disappear, but the stains will not disappear. (Kashmiri).

This saying is said to have originated in the story of a man who had neglected his sister for so long a time that he well-nigh forgot that she lived. On the approach of famine he thought of her and wondered whether she had food. In remorse over his behaviour he started to search for her that he might relieve her sufferings. As he drew near her house he was observed by his sister who was baking some bread. Not wishing him to know that she had food and desiring to discover the real purpose of his visit, she grabbed the loaf that she was baking from the fire and thrust it quickly under her arm. Thus she concealed the bread, but so burned her bosom that she carried the marks of it so long as she lived.

"The mouse is the better of quietness," as the moor-mouse said to the town mouse. (Gaelic).

This proverb is evidently taken from the well-known fable of Æsop, "The Town Mouse and the Country Mouse."

The peg swallowed the necklace. (Arabic).

King Vikram in time of misfortune hung his necklace on a peg. As misfortunes follow one another, the necklace soon disappeared. No one being able to tell how it was lost, the saying went abroad that the peg had swallowed it. When good fortune returned, the King found his necklace on the peg where it had been hung.

There's many a slip 'twixt the cup and the lip. (English).

This proverb, says Archbishop Trench, in *Proverbs and Their Lessons*, "descends to us from the Greeks, having a very striking story connected

with it. A master treated with extreme cruelty his slaves who were occupied in planting and otherwise laying out a vineyard for him; until at length one of them, the most misused, prophesied that for this, his cruelty, he should never drink of its wine. When the first vintage was completed, he bade his slave to fill a goblet for him, which taking in his hand he at the same time taunted him with the non-fulfilment of his prophecy. The other replied with words which have since become proverbial. As he spoke, tidings were hastily brought of a huge wild boar that was wasting the vineyard. Setting down the untasted cup, the master went out to meet the wild boar, and was slain in the encounter, and thus the proverb, 'Many things find place between the cup and lip,' arose."

The sheep-skin has sufficed to pay the twelve. (Modern Greek).

The phrase is said to have been first spoken by a poor drunken currier who, being indebted to a tavern keeper for drinks, and having no money to pay, took the last fleece that he possessed and gave it to the tavern keeper in settlement of his account. His wife, missing the sheep's skin, inquired of him what had become of it. Though half drunk at the time, he remembered enough about the transaction to explain in the words quoted, which soon became a proverb.

The weaver lost his way in a linseed field. (Behar).

See under this section, "Does a weaver know how to cut barley?"

See also Wit and Humor in Proverbs: "Now I am going to the battle of the frogs," etc.

Seven weavers lost their way. Coming to a linseed field that was in flower they mistook it for a river. Removing their clothes they tried to swim through the blue blossoms. After much labour they reached the other side of the field; then they counted themselves to see whether any had been drowned. This they did several times, but the one counting always forgot to count himself so that they finally decided that one of their number

had lost his life in the water, and they returned to their homes in great sorrow.

The above story is not peculiar to the Behar people; it finds its echo in various forms and in many lands.

Proverb makers never seem to have held weavers in very high esteem: "Gentlemen are unco scant when a wabster gets a lady," "Like the wabster stealing through the warld." (Scotch). "A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves," (Spanish). "The ass eats the crop, but the weaver is beaten for it," "The daughter of a weaver has a longing to call her sister 'bubu.'" Bubu is a term of respect used in referring to an elder sister in Mohammedan households. "A weaver proud as a king with a *gagra* full of rice only," "The weaver asks to be let off fasting but gets saddled with prayers," "A weaver makes a sad hash when required to reap a field." (Behar).

"To hear by the noise, it is dulcet in contagion. But shall we make the welkin dance indeed? Shall we rouse the night-owl in a catch that will draw three souls out of one weaver? Shall we do that?—*Shakespeare. Twelfth Night.*

They that live in glass houses should not throw stones. (English).

"If you have a head made of glass, do not throw stones at me." (Spanish).

This saying is generally thought to have come into use from the following incident as given by Brewer: "When, on the union of the two crowns, London was inundated with Scotchmen, Buckingham was a chief instigator of the movement against them and parties used nightly to go about breaking their windows. In retaliation a party of Scotchmen smashed the windows of the Duke's mansion which stood in St. Martin's Fields and had so many windows that it went by the name of the 'Glass House.' The Court favourite appealed to the King and the British Solomon replied: 'Steenie, Steenie, those who live in glass houses should be carefu' how they fling stanes.'"

Brewer rightly denies that the proverb originated with James I (VI of Scotland). If there is any truth in the incident the King merely quoted the saying to Buckingham, as a proverb current at the time. King James was born in 1566 and Chaucer, who died in 1400, made use of an adage which was substantially the same, when he wrote, "Frothy (therefore) who that hath an heed (head) of verre (glass), Fro cast of stones war him in the werre (let him beware)."

It is not unlikely that the saying came from Spain and was adapted from the well-known Spanish aphorism, "He that has a roof of glass should not throw stones at his neighbour" or some other phrase of like import.

The proverb is found in many languages.

To fence in the cuckoo. (English).

"The wise fools of Gotham," "As wise as the man of Gotham" (English); "To put gates to the fields," (Spanish).

See Contemptuous Proverbs: "As learnt as a scholar o' Buckhaven College."

There is an old story that in the early years of the thirteenth century King John determined to secure an estate and castle in Gotham, England, and sent a special messenger to look over the ground. The town folks, hearing of the King's intentions, were in consternation, for they knew that if the royal purpose was carried out it would be at great expense and would lead to the imposition of heavy burdens on the town that could not well be borne. They therefore planned to circumvent their sovereign's design by acting like idiots. When the royal messenger arrived he found every one in the place engaged in some trivial employment or idiotic pursuit. This so surprised and disgusted the representative that he reported to his master that Gotham was not a fit place for a King's residence as the people who lived there were all fools. King John, it is said, at once gave up his project.

Many tales about the Gothamites and their foolish pursuits are recorded. Among those best known is one that the people desired to postpone the

coming of cold weather, and, observing that the cuckoo, a bird of sunshine, disappeared when the warm months were over, they determined to prevent it from flying away, and so retain the summer's warmth and brightness. To carry out this purpose they joined hands around a thorn bush into which a cuckoo had flown, thinking that by so doing the bird would be unable to escape. From this foolish story came the saying above quoted.

"On an eminence about a mile south of Gotham, a village of Nottinghamshire, stands a bush known as the 'Cuckoo Bush,'" says R. Chambers in his *Book of Days*. "The present bush is planted on the site of the original one and serves as a memorial of the disloyal event which has given the village its notoriety."

"Three wise men of Gotham went to sea in a bowl,
If the bowl had been stronger my tale would have
been longer."—*Old Nursery Rhyme.*

"Tell me no more of Gotham fools,
Or of their eels in little pools,
Which they, we're told, were drowning;
Nor of their carts drawn up on high
When King John's men were standing by,
To keep a wood from burning.

"Nor of their cheese shov'd down the hill,
Nor of the cuckoo sitting still,
While it they hedged round:
Such tales of them have long been told,
By prating boobies young and old,
In drunken circles crowned.

"The fools are those who thither go,
To see the cuckoo bush, I trow,
The wood, the barn, and pools;
For such are seen both here and there,
And passed by without a sneer,
By all but errant fools."—*Anonymous.*

To rob Peter to pay Paul. (English).

"The proverb pretty certainly derives its origin from the fact that in the reign of Edward VI the lands of St. Peter at Westminster were appropriated to raise money for the repair of St. Paul's in London."

"Give not Peter so much, to leave St. Paul nothing." "Praise Peter but don't find fault with Paul." "Who praiseth St. Peter doth not blame St. Paul." (English). "To take from St. Peter and give to St. Paul." "To strip St. Peter to clothe St. Paul," (French). "He reives the kirk to theek the quire." "Tir the kiln to thack the mill," (Scotch). "To strip one altar to cover another," (Italian). "Starving Mike Malcolm to fatten big Murdock." "The thaich of the kiln on the mill," (Gaelic). "To steal oil from one temple in order to light a lamp in another," (Marathi). "He plucked from his beard and added to his mustache." (Persian).

CURIOUS OBJECTS REFERRED TO IN PROVERBS

A bark frae A TEETHLESS DOG **is as gude as a bite.** (Scotch).

A BLACK FACE **with** BLUE HANDS AND FEET. (Hindustani).
An expression of abhorrence.

A BLACK OX **ne'er trod on his foot.** (Scotch).
No calamity or great trouble has ever come to him. He has always had a sheltered and prosperous life.

A BLACK SHOE **mak's a blythe heart.** (Scotch).
There is no reference in this proverb to a new or polished shoe but to a shoe bedaubed with black soil because of its having been worn by one engaged in work. Such a shoe shows that its owner is industrious and therefore has material prosperity and a cheerful spirit.

A brilliant daughter makes A BRITTLE WIFE. (Dutch).

A CAT IN GLOVES **is no use to catch mice.** (Breton, English, Scotch, Italian).
"A mittened cat was never a good hunter." "A muzzled cat is no good mouser." (English).

A COTTON CAP **has squeezed his head.** (Osmanli).

A CROOKED CHIMNEY, **but the smoke goes up straight.** (Bulgarian).

A dog cannot digest BOILED BUTTER. (Hindustani).
A mean man cannot appreciate a confidential talk, but will divulge the most important secrets that are revealed to him.

A GOLD BIRD **has come into his hands.** (Hindustani).

Sometimes it is said, "The gold bird has flown out of my hand," meaning that I have lost the favour of my most liberal patron or benefactor.

A GRUNTING HORSE **and a graneing wife seldom fail their master.** (Scotch).

Graneing—*i.e.* groaning.

People who are constantly complaining of ill-health generally live longer than others.

A LOOSE TOOTH **and feeble friend are equally bad.** (Bengalese).

A man without clothes busying himself in making JACKETS FOR DOGS. (Cingalese).

A NEW SNAKE **with its hood on the tail.** (Hindustani).

This proverb is applied to people who engage in a business that they do not understand.

An idle brain is THE DEIL'S WORKSHOP. (German, Scotch).

"He that labours is tempted by one devil; he that is idle is tempted by a thousand." (English, Italian). "An idle man is the devil's bolster." (Italian, Dutch). "An idle person is the devil's playfellow." (Arabian). "Idleness is the devil's couch of ease." (German). "A lazy man is the devil's walking stick." (Welsh). "The devil tempts all other men, but idle men tempt the devil." (Turkish).

"For Satan finds some mischief still
For idle hands to do."—*Isaac Watts.*

A pack of cards is THE DEVIL'S PRAYER-BOOK. (German).

A proud head and HALFPENNY TAIL. (Welsh).

A SADDLE OF RAGS **for** A WOODEN HORSE—**who will mount him? Mahidín.** (Kashmiri).

"Mahidín was a great student. Report says that he was well up in all languages and religions; at all events he became mad and his name a proverb. His son now wanders about the city in a mad condition, and everybody does him honour."—*J. Hinton Knowles.*

A SHORT HORSE **is a sune wispit.** (Scotch).

A TITMOUSE IN HAND **is better than a duck in air.** (Welsh).

See Contradicting Proverbs: "A bird in the cage is worth a hundred at large."

This proverb occurs in every nation. Beside the forms here given others will be found in the Introduction.

"Better the lean lintie in the hand than the fat finch on the wand." (Scotch). "A sparrow in hand is better than a peacock in expectation." (Persian). "A thousand cranes in the air are not worth one sparrow in the fist." (Arabian). "One bird in the net is better than a thousand flying." (Hebrew). "Better a leveret in the kitchen than a wild boar in the forest." (Levonian). "Why let a bird in the hand go and snare one in the jungle?" (Tamil). "Better a finch in the hand than a parrot in the Indies." (Portuguese).

There are also proverbs that are from the birds' point of view, as for example: "Better be a bird in the wood than one in the cage." (Italian). "Better a free bird than a captive king." (Danish).

A WICKED DOG **must be tied short.** (French).

"A curst dog must be tied short." "A mastiff groweth the fiercer for being tied up." (English). "A mischievous cur must be tied short." (French).

A WILD GOOSE **never laid a tame egg.** (Scotch, Irish).

A WINKIN' CAT'S **no aye blind.** (Scotch).

A youth's promise is like the FROTH OF WATER. (Welsh).

Better a LEAN HORSE **than a toom halter.** (Scotch, English).

Toom—*i.e.*, Empty. Better a poor horse than no horse at all.

"Better a bare foot than none at all." "Better some of a pudding than none of a pie." "Better are small fish than an empty dish." (English).

"Better coarse cloth than the naked thighs." "Better walk on wooden legs than be carried on a wooden bier." (Danish). "Better a blind horse than an empty halter." (Dutch). "Better a lame horse than an empty saddle." "Better something than nothing at all." (German). "Better straw than nothing." (Portuguese).

Better to wash AN OLD KIMONO **than borrow a new one.** (Japanese).

Be very humble, the hopes of men are WORMS. (Hebrew).

Bury truth in A GOLDEN COFFIN, **it will break it open.** (Russian).

By appearance an eagle, but by intelligence A BLACK COCK. (Russian).

Cast a bane in the DEIL'S TEETH. (Scotch).

Don't descend into a well with A ROTTEN ROPE. (Turkish).

Even A HOLY COW **if found in company with a stolen one may be impounded.** (Bengalese).

"He that walks with the virtuous is one of them." "He that handles thorns shall prick his fingers." "He that handles pitch shall foul his fingers." (English). "He who makes a mouse of himself will be eaten by the cats." "He who handles pitch besmears himself." (German). "He who kennels with wolves must howl." (French). "He who makes himself a dove is eaten by the hawk." (Italian). "He who mixes himself with the draff will be eaten by the swine." (Dutch, Danish). "A collector of mummies will be one." (Japanese). "A wise man associating with the vicious becomes an idiot; a dog travelling with good men becomes a rational being." (Arabian). "Who lives with a blacksmith will at last go away with burnt clothes." (Afghan). "One associating himself with the vile will be ruined; it is like drinking milk under a palm tree." He would be suspected of drinking strong liquor. (Telugu). "A calf that goes with a pig will eat excrement." (Tamil).

Even if you put a SNAKE IN A BAMBOO TUBE you cannot change its WRIGGLING DISPOSITION. (Japanese).

See Bible Proverbs—Old Testament: "Can the Ethiopian change his skin or the leopard his spots? Then may we also do good that are accustomed to do evil."

Even the Emperor has STRAW-SANDALED RELATIONS. (Japanese).

Everybody must wear out one pair of FOOL'S SHOES if he wear no more. (German).

Falsehood is THE DEVIL'S DAUGHTER and speaks her father's tongue. (Danish).

Folks who advise you to buy A BIG-BELLIED HORSE in a rainy season won't help you to feed him in the dry season when the grass is scarce. (Trinidad Creole).

The rainy season is the season during which there is abundant grass.

Full of fun and foustil like MOODY'S GOOSE. (English, Irish).

Get THE NAILS OF YOUR EYES paired. (Hindustani).

GOD'S CLUB makes no noise; when it strikes there is no cure for the blow. (Persian).

Going into a river upon A MUD HORSE. (Telugu).

Do not depend on people who make great pretensions and boast of their power and influence, for they will fail you in time of need.

"Trust not to a broken staff." (English).

Having a good wife and RICH CABBAGE SOUP, other things seek not. (Russian).

He has cut off THE DEVIL'S EARS. (Hindustani).

He is so bad that he is more of a devil than the Devil himself.

He may sit in A TUB OF COLD WATER but it will not steam. (Chinese).

He snatches away A FLEA'S HAT. (Osmanli).

He's mean and grasping enough to appropriate everything he can lay his hands on.

"He snatches off the turban of the Kadi." (Arabian). "He would flay a flint." "He'd skin a louse and send the hide to market." (English). "He would bite a cent in two." (Dutch).

He who waits for DEAD MEN'S SHOES is in danger of going barefoot. (French, Danish).

If THE RIGHT THIGH be pinched, pain will also be felt in the left. (Malay).

If the snake wasn't spunky, women would use it for PETTICOAT STRINGS. (Trinidad Creole).

If you wish to be a king become A WILD ASS. (Syriac).

That man is a king who brings himself under subjection. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. xvi : 32). The power to bring oneself under subjection is best secured in solitude, hence a man becomes a king by separating himself from others and living a hermit's life. The wild ass keeps away from human habitation, so let men keep away from intercourse with their fellow men if they desire to discipline their wills. The proverb is intended to commend a monastic life.

I ne'er sat on your COAT-TAIL. (Scotch).

I never sought to influence you in any way or prevent you from carrying out your purposes.

In the next world usurers have to count RED HOT COINS with bare hands. (Russian).

It is a bold mouse that makes his nest in THE CAT'S EAR. (Danish).

It is easy to catch A BLIND HORSE. (Welsh).

It is not easy to pluck hairs from A BALD PATE. (Danish).

It's nae mair ferlie to see a woman greet than to see A GOOSE GANG BAREFIT. (Scotch).

Mair—*i.e.*, more. Ferlie—*i.e.*, wonder. Greet—*i.e.*, weep.

MONKEY LAUGHS when THE SNAIL DANCES. (Mauritius Creole).

MOONSHINE AND OIL, those are the ruin of a house. (Arabian).

To waste oil by burning a lamp when the moon shines is folly and a sign of extravagance.

Naething is got without pains but an ill name and LANG NAILS. (Scotch).

NINE IMBECILES who are mounted on a donkey. (Osmanli).

No more striking picture of imbecility could be presented than that of nine idiots mounted on a stupid beast.

Not every wood will make WOODEN SHOES. (Danish).

Of brothers-in-law and RED DOGS few are good. (Spanish).

Only the GRAVECLOTHES change the physical nature. (Arabian).

Only THE SILLY DOG chases the flying bird. (Chinese).

Our business is like A MULE'S TAIL—it grows not and grows not smaller. (Bulgarian).

Prayer comes not in answer to the CAT'S PRAYER. (Arabian).

Putting an elephant into a narrow dish; a HORSE'S EGGS, or a flower in the air. (Bengalese).

ROTTEN WOOD cannot be carved. (Chinese).

Scanty cheeks mak' A LANG NOSE. (Scotch).

Sometimes A RED VEST is given and sometimes a kick. (Hindustani).

Sometimes you SOW RED BEANS and WHITE BEANS grow. (Mauritius Creole).

"But, Mousie, thou art no thy lane,
In proving foresight may be in vain:
The best laid schemes o' mice and men,
Gang aft a-gley,
And lea'e us nought but grief and pain,
For promised joy."

Robert Burns.

SWEET MEATS are not distributed during a battle. (Urdu).

The envious man has A WICKED EYE. (Hebrew).

The fowler knows the SERPENT'S SNEEZING. (Bengalese).

The FRENCHMAN'S LEGS are thin, his soul little; he is fickle as the wind. (Russian).

The LAZY PIG does not eat ripe pears. (Italian).

The learned have eyes; the ignorant have merely TWO SPOTS ON THE FACE. (Kural).

The PORK BUTCHER always likes to talk about swine (Chinese).

The smell is gone from the SCENTED LEATHER and it remains a common hide. (Hindustani).

Applied to those who, having come out of poverty and obscurity and having arisen to a place of influence and authority, have lost their money and fallen back into their former condition.

THE WHITE ANT, the cat, and the wicked spoil good things (Bengalese).

They are galloping A PAPER HORSE. (Hindustani).

They are setting A WOODEN HORSE to gallop. (Hindustani)
The work that they have started is impracticable.

Through GREEN SPECTACLES the world is green. Japa-) nese).

Tie a TURBAN OF STRAW round thy head, but do not forget thy engagements. (Arabian).
Idiots sometimes make turbans of straw for themselves. Better play the fool than break your word.

To A CRAZY SHIP every wind is contrary. (Italian).

To exchange A ONE-EYED HORSE for a blind one. (French).

Two WATERMELONS cannot be carried under one arm. (Modern Greek).
See Bible Proverbs. New Testament: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other."

What is obtained on THE DEVIL'S BACK is spent under his belly. (Welsh).

When one is thirsty ONE THOUSAND PEARLS are not worth one drop of water. (Persian).

When the rain is coming THE BULL-FROGS SING. (Louisiana Creole).

With a single blow he opens not NINE NUTS. (Telugu).
Used to encourage the spirit of perseverance.
"Apelles was not a master painter the first day." "Rome was not built in one day." "Step after step the ladder is ascended." "Troy was not taken in a day." "'Tis perseverance that prevails." (English). "The oak is not felled at one blow." "A great state is not gotten in a few hours." (Spanish). "Perseverance kills the game." (Spanish, Portuguese). "By slow degree the bird builds its nest." (Dutch). "Link

by link the coat of mail is made." (French). "In time a mouse will gnaw through a cable." "The repeated stroke will fell the oak." (German). "Perseverance brings success." (Dutch). "Nine-storied terraces rise by a gradual accumulation of bricks." (Chinese). "Paris was not built in a day." (French). "Little by little we become fat." (Turkish). "With perseverance one surmounts all difficulties." (Modern Greek). "Step by step one goes far." "Step by step one goes to Rome." (Italian, Dutch, Portuguese).

You must walk a long while behind a WILD GOOSE before you find an ostrich feather. (Danish).

BIBLE PROVERBS

THE OLD TESTAMENT

A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle. (Prov. xviii: 19).

The word offend is here used in the sense of resisted.

Quarrels between brothers are often the bitterest. Someone has observed that when cruelty is referred to as ruthless, pitiless, blood-stained, or fiendish one instinctively thinks of the feuds of Ancient Greece or Mediæval Europe.

The strength and bitterness of feeling between estranged brothers has been expressed in several proverbs. In Spain and Portugal it is said, "The wrath of brothers is the wrath of devils." The Italians and French have the expression, "Three brothers, three castles." The French also say, "A landmark is well placed between two brothers' fields."

Michael Jermin in commenting on this proverb expresses his admiration for brothers who settle their differences by lot rather than by strife. A better way is that proposed in the Turkish adage, "When one hits you with a stone, hit him with a piece of cotton," remembering the observation of the modern Greeks, that "Two brothers are one trunk; they should mutually support each other."

In considering the proverb it is well to recall Æsop's Fables of "The Eagle and the Arrow," and "The Pomegranate, the Apple Tree, and the Bramble."

A continual dropping in a very rainy day and a contentious woman are alike. (Prov. xxviii: 15).

William M. Thomson, traveller and missionary in the East, declares that the force of the saying is

well understood in the country from which it came as the rains often soak through the flat earthen roofs of the mountain houses descending in numberless leaks all over the room. He then tells of a quarrel over some trifling matter that he witnessed. A woman, who was one of the parties concerned in the dispute, scolded and screamed and cursed in a loud voice for hours, ever and anon rushing into the room and out again and around the court like a fury, throwing off her tarbush, tearing her hair, beating her breast, and wringing her hands. Sometimes, trembling with rage, she snatched up her shoe and shook it in the face of the one with whom she was quarrelling. (*The Land and the Book*, vol. ii., p. 261.)

A seventeenth-century writer thus quaintly alludes to the contentions of a quarrelsome woman: "There is no flint so hard but the continual dropping of water will eat it out; and there is no heart so firmly settled in a resolute practice but the dropping of a brawling tongue will at length eat it out with grief."

Solomon's proverb may have suggested the English saying: "Smoke, rain, and a very curst wife make a man weary of house and life," and the Danish phrase, "Smoke, rain, and a scolding wife will make a man run out of doors."

A false balance is an abomination to Jehovah; but a just weight is his delight. (Prov. xi: 1).

A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping. (Prov. xix: 13).

A friend loveth at all times and a brother is born for adversity. (Prov. xvii : 17).

Constancy as a test of friendship is recognized in many proverbs: "A friend in need is a friend indeed." (English, Scotch, Dutch, and French). "In distress will the friend be seen." (Welsh). "A fair-weather friend changes with the wind." (Spanish and Portuguese). "He never was a friend who has ceased to be one." (French). "He is a real friend who in the time of distress and

helplessness takes his friend by the hand." (Persian). "A friend's ne'er ken't till he's needed." (Scotch). "An untried friend is like an uncracked nut." (Russian).

"Many kinsfolk and few friends, some folk say;
But I find many kinsfolk, and friends not one.
Folk say—it hath been said many years since gone—
Prove thy friend ere thou have need; but, in deed,
A friend is never known till a man have need.
Before I had need, my most present foes
Seemed my most friends; but thus the world goes:
Every man basteth the fat hog we see;
But the lean shall burn ere he basted be."

John Heywood.

A living dog is better than a dead lion. (Eccles. ix : 4).

See Quotation Proverb: "He fled, disgrace upon him, is better than God have mercy upon him."

"A living ass is better than a dead doctor." (Italian).

To realize the full force of this proverb it must be understood that the Hebrews in common with others regarded the lion a symbol of royal strength and power: "The King of Beasts."

The lion is referred to in the Scriptures about one hundred and thirty times. (See Job x : 16; Isa. xxxviii : 13; Lam. iii : 10; Hos. xiii : 7, 8.) In Rev. (v : 5) Jesus Christ is called "The Lion of the Tribe of Juda." The figure of the lion or the lion's face was often used as an ornament in Hebrew architecture and sculpture. (See I Ki. vii : 29, 36; x : 19, 20.) On the other hand the dog was by Jewish law an unclean animal and despised. (See Exod. xxii : 31; Deut. xxiii : 18; I Sam. xvii : 43; xxiv : 14; II Sam. ix : 8; II Ki. viii : 13; Isa. lxvi : 3; Matt. xv : 26; Phil. iii : 2; and Rev. xxii : 15.)

The proverb is used in many lands, probably suggested in all cases by the Hebrew original.

See note on New Testament Proverbs: "Give not that which is holy unto the dogs."

A man's goings are of Jehovah; how then can man understand his way?" (Prov. xx : 24).

"The hand of Providence writes often by abbreviatures, hieroglyphics, or short characters, which, like the laconism on the wall, are not to be made out but by a hint or key from that spirit which indited them."—*Sir Thomas Browne.*

Answer not a fool according to his folly lest thou also be like unto him. (Prov. xxvi : 4).

Answer a fool according to his folly, lest he be wise in his own conceit. (Prov. xxvi : 5).

See Introduction.

It is thought by some people who are not familiar with the characteristics, growth, and general use of proverbs that this saying contradicts the one immediately preceding, for this reason it is repeated among the contradicting proverbs but under different circumstances both sayings are true and wise. The apparent clashing of proverbial precepts is often due, as in this case, to the consideration of principles or practices from different points of view.

"In some cases a wise man will not set his wit to that of a fool so far as to answer him according to his folly . . . yet in other cases a wise man will use his wisdom for the conviction of a fool; when by taking notice of what he says there may be hopes of doing good, or at least preventing further mischief either to himself or others."—*Matthew Henry.*

"This knot will be easily loosed if it be observed that there are two sorts of answers, the one in folly, the other unto folly."—*Peter Muffet.*

A perverse man scattereth abroad strife; and a whisperer separateth chief friends. (Prov. xvi : 28).

The last half of this saying is often used as a modern proverb. "The whisperer's tongue is worse than the serpent's venom." (Latin). "Gossips and talebearers set on fire all the houses they enter." (English). "Lies and gossip have wretched offspring." (Danish).

54544

A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel. (Prov. xii:10).

As a bird that wandereth from her nest, so is a man that wandereth from his place. (Prov. xxvii : 8).

"He who is far from home is near to harm." (Danish). "Travel east or travel west, a man's own home is still the best." (Dutch).

As a ring of gold in a swine's snout, so is a fair woman that is without discretion. (Prov. xi : 22).

As a mad man who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour and saith: "Am not I in sport?" (Prov. xxvi : 18, 19).

A proverb for practical jokers.

"The difference between a mad man and a deceiver," says quaint Michael Jermin, "is this, that the one is plainly mad, the other is cunningly mad; the one hath too much wit, the other hath too little. It is the same sport, which they both use, and that is to do hurt and mischief." In further explanation of the proverb Jermin remarks that, "As firebrands are fire at the one end, wood at the other; as arrows are softly feathered at the one end, but pointed with iron at the other; so are the actions and words of a deceitful person, friendly in the appearance, hurtful in the effect, bringing mischief at last, as the arrows and firebrands bring death."

"A man renowned for repartee
Will seldom scruple to make free
With friendship's finest feeling;
Will thrust a dagger in your breast,
And say he wounded you in jest,
By way of balm for healing."

William Cowper.

As in water face answereth to face, so the heart of man to man. (Prov. xxvii : 19).

As is the mother, so is her daughter. (Ezek. xvi : 44).

See Proverbs Suggested by the Bible: "Good fruit never came from a bad tree." Also Question and Answer Proverbs: "Where is this twig? From this shrub."

This proverb was used against the inhabitants of Jerusalem who had become evil in their ways like the Canaanites. (Ps. cvi : 35–40).

There are a large number of sayings that closely resemble this one, showing that everywhere men have noticed the likeness of children to their parents. A few are here given: "As the old cock crows, so crows the young." "The young pig grunts like the old sow." (English). "Gawsie cow, gudely calf." (Scotch). "The young ravens are beaked like the old." (Dutch). "He that was born of a hen loves to be scratching." (French). "As the old bird sings, so the young ones twitter." (German and Danish). "The young ones of the duck are swimmers." (Arabian). "The young of a cuckoo will be a cuckoo." (Behar). "The son of the brave is brave." (Osmanli). "Bad crow, bad egg." (Greek). "The spawn of the frogs will become frogs." (Japanese).

A soft answer turneth away wrath. (Prov. xv : 1).

As one that taketh off a garment in cold weather and as vinegar upon soda, so is he that singeth songs to a heavy heart. (Prov. xxv: 20).

"Light hearts may think to gladden heavy ones with a carol of airy glee, and their warbling may be well meant; but if the heart they sing to is out of tune, out of tune will sound their daintiest carolings too."—*Francis Jacox.*

As the man is, so is his strength. (Judg. viii : 21).

Quoted by the two Midianite Kings, Zobah, and Zalmunna, when Gideon's son Jether would not slay them. Not wishing to be hacked down by a boy they repeated the saying as a reason why they would prefer to meet death by the hand of Gideon himself.

As the sparrow in her wandering, as the swallow in her flying, so the curse that is causeless alighteth not. (Prov. xxvi : 2).

The curse that is uttered without just cause is forceless and is spoken only to be forgotten, like a

bird that alights for a moment and then takes its flight. "Curses are like chickens; they come home to roost." (English).

"For curses are like arrows shot upright,
Which falling down light on the shooter's head."
Chaucer.

A whip for the horse, a bridle for the ass, and a rod for the back of fools. (Prov. xxvi: 3).

"A fool, says the proverb, is like a beast, not to be controlled by appeal to reason. The designation of whip for horse and bridle for ass may be in part rhetorical variation: both animals at times may have required both instruments of guidance, but there may be a special propriety in the terms; the ass, the favourite riding animal, hardly needed the whip in moving over the rough mountain roads of Palestine; but for horses, rarely employed except in war and on plains, the whip might be useful."—*Crawford H. Toy* in *Commentary on Proverbs.*

A word fitly spoken is like apples of gold in network of silver. (Prov. xxv : 11).

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Eccles. viii : 11).

"God cometh with leaden feet, but strikes with iron hand," "God is at the end when we think He's furtherest off," "God stays long but strikes at last," "God's mills grind slow but sure," "God permits the wicked, but not forever." (English). "God waits long but hits hard." (Russian). "The mills of the gods grind tardily but they grind small." (Greek). "God delays but does not forget." (Modern Greek). "God's mill goes slowly, but it grinds fine." (German). "Sin may lurk, but God deals heavy blows." (Arabian). "God comes at last when we think he is furtherest off." (Italian and Danish). "God postpones; He does not overlook." (Turkish).

"There is a time, and justice marks the date,
For long forbearing clemency to wait;
That hour elapsed, the incurable revolt
Is punished, and down comes the thunderbolt."
William Cowper.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."
H. W. Longfellow.

Better a dry morsel and quietness therewith, than a house full of feasting with strife. (Prov. xvii : 1).

Better is a little with righteousness than great revenues with injustice. (Prov. xvi : 8).

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. (Prov. xxvii : 1).

Bread of falsehood is sweet to a man, but afterwards his mouth shall be filled with gravel. (Prov. xx : 17).

Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil? (Jer. xiii : 23).

"Habit is second nature." (English). "To change one's habits smacks of death." (Portuguese). "In washing a negro we lose our soap." (Turkish). "A black cat will not be washed white by soap." (Persian). "The tamarind may be dried but it loses not its acidity." (Telugu). "If you put a cow in a cage, will it talk like a parrot?" (Urdu). "The wolf changes his hair, but yet remains the wolf." "However you bind a tree it will always grow upward." "Though you put oil on a dog's tail, it will never become straight." (Russian). "Will the gall-nut become as sweet as the cocoa-nut, though watered with honey?" (Urdu). "Can the crow become white by eating camphor? (Behar). "Even if you put a snake in a bamboo tube you cannot change its wriggling disposition." (Japanese).

Cast thy bread upon the waters; for thou shalt find it after many days. (Eccles. xi : 1).

Casting seed on the waters has been explained in many ways: (1) Sowing seed when the rivers have overflowed their banks; (2) sowing in moist and fertile places; (3) sowing in land that is being irrigated; (4) sowing in the sea where it will appear to be lost or thrown away; (5) sowing in low or marshy ground; (6) stowing it away in the hold of ships as merchandise.

"Cast thy bread upon the surface of the waters that it may be carried into the ocean where the multitude of waters is gathered together; so shall thine alms, carried into heaven, be found in the ocean of eternity where there is a confluence of all comforts and contentments."—*John Trapp.*

"Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

"Thou know'st not which may thrive
The late or early sown;
Grace keeps the precious germs alive,
When and wherever strown."

James Montgomery.

Dead flies cause the oil of the perfumer to send forth an evil odour, so doth a little folly outweigh wisdom and honour. (Eccles. x : 1).

See Bible Proverbs—New Testament: "A little leaven leaveneth the whole lump," and "Evil companionships corrupt good manners."

See also I Cor. v : 6; Gal. v : 9; II Tim. ii : 17; James iii : 5, 6.

"One barking dog sets all the street a barking." "One ill example spoils many good." "One ill weed mars a whole pot of pottage." (English). "A little spark kindles a great fire." (English, Italian, German, Spanish). "A little gall spoils a great deal of honey." (French, Spanish, Italian). "One rotten apple in the basket infects the whole quantity." (Dutch). "One rotten egg spoils the whole pudding," "One bad eye spoils the other." (German). "A single

suspicion may destroy a good repute." (Danish). "One mangy sheep spoils the whole flock." (Danish and Italian). "Strong vinegar ruins the vessel in which it is contained." (Turkish). "A coir improperly twisted will break the whole mass." (Malabar). "Of a spark of fire a heap of coal is kindled." (Hebrew). "To spare a swelling until it becomes an ulcer." (Chinese). "A spoonful of tar in a barrel of honey, and all is spoiled." (Russian). One piece of arsenic suffices to kill a thousand crows." (Malay). "A vessel of honey with a drop of poison in it." (Kurdish).

"Now if some flies perchance, however small,
Into the alabaster urn should fall,
The odours of the sweets enclosed would die;
And stench corrupt, sad change their place supply."
Matthew Prior.

Diverse weights are an abomination to Jehovah; and a false balance is not good. (Prov. xx : 23).

Doth the wild ass bray when he hath grass, or loweth the ox over his fodder? (Job vi : 5).

Even a fool when he holdeth his peace is counted wise; when he shutteth his lips he is esteemed as prudent. (Prov. xvii : 28).

See Job xiii : 5.

"Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact."
—*George Eliot.*

Faithful are the wounds of a friend, but the kisses of an enemy are profuse. (Prov. xxvii : 6).

God hath power to help and to cast down. (II Chron. xxv : 8).

Go to the ant, thou sluggard; consider her ways and be wise. (Prov. vi : 6).

Grace is deceitful and beauty is vain, but a woman that feareth Jehovah, she shall be praised. (Prov. xxxi: 30).

The following German proverbs refer to feminine beauty: "Every woman would rather be pretty

than pious," "Beauty and understanding go rarely together," "Beauty and folly are sisters," "Beauty is but dross if honesty be lost," "Beauty vanishes, virtue endures," "Beauty without modesty is infamous," "Beauty without understanding is vain talk," "Beauty without virtue is a rose without fragrance." On the other hand the Germans say: "A virtuous woman though ugly is the ornament of her house."

One of the severest criticisms that has ever been passed on woman in a proverb is found in Hindustan, where it is said: "All pretty maids are poisonous pests; an enemy kills by hiding, these by smiles and jests." See also Grouping Proverbs: "Infidelity, violence, deceit, etc."

"Three things may make a woman naught,
A giddy brain, a heart that's vain,
A face in beauty's fashion wrought."
An Old Welsh Proverb in Rhyme.

He that giveth answer before he heareth, it is folly and shame unto him. (Prov. xviii : 13).

See Prov. xx : 25; John vii : 51; The Acts xxv : 16.

"Quick and good go not well together." (German). "Quick and well don't agree." (Italian and Danish). "He passes sentence before he hears the evidence." (English).

He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again. (Prov. xix : 17).

He that is surety for a stranger shall smart for it, but he that hateth suretyship is sure. (Prov. xi : 15).

He that passeth by and vexeth himself with strife belonging not to him is like one that taketh a dog by the ears. (Prov. xxvi : 17).

"He that tastes every man's broth sometimes burns his mouth." "Meddle not with dirt; some of it will stick to you." (Danish).

He that guardeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction. (Prov. xiii : 3).

Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life. (Prov. xiii : 12).

In the mount of Jehovah it shall be provided. (Gen. xxii : 14).

Jehovah-jireh was the name of the place where Abraham offered a ram instead of his son Isaac. The word means "Thou art a God of seeing," and led to the formation of the above proverb.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. (Prov. xxvii : 17).

"A man by himself is no man, he is dull, he is very blunt; but if his fellow come and quicken him by his presence, speech, and example, he is so whetted on by this means that he is much more comfortable, skilful, and better than he was when he was alone."—*Peter Muffet.*

Is Saul also among the prophets? (I Sam. x : 12).

See I Sam. xix : 24.

The saying is an expression of astonishment because of the appearance of high spiritual endowments and a strong moral and religious tone in the life of Saul.

Let another man praise thee and not thine own mouth; a stranger and not thine own lips. (Prov. xxvii : 2).

"Self-praise is no recommendation." "He that praiseth himself spattereth himself." (English). "Self-praise disgraces." (Spanish). "Who praises himself fouls himself." (Italian). "Self-praise smells, friend's praise halts." (German).

Let not him that girdeth on his armour, boast himself as he that putteth it off. (I Ki. xx : 11).

Like Nimrod, a mighty hunter before Jehovah. (Gen. x : 9).

There have been many speculations regarding Nimrod and his name is associated with a number of old legends. It is said that he was in possession of the garments of skin worn by Adam and Eve when they left Paradise. These garments at first fell into the possession of Enoch, then they

descended to Methuselah and then to Noah, who preserved them in the ark during the period of the flood. Then Ham stole them and kept them hidden for a long time. Finally Ham gave them to his son Cush, who in turn presented them to Nimrod. As the garments made their wearer invincible and irresistible, Nimrod was able to overcome all the beasts of the forest and every human antagonist and finally to triumph over the King of Babylon. Ruling in his place, he extended his sway until he became sovereign of the world.

Nimrod was said to be very wicked and tried to lead others into evil ways. In this he was assisted by his son Mardon, in whose day men began to use the phrase: "Out of the wicked cometh forth wickedness," which afterwards became a proverb.

See further notes on Nimrod under Proverbs Suggested by the Scriptures.

Lying lips are an abomination to Jehovah; but they that deal truly are his delight. (Prov. xii : 22).

Out of the wicked cometh forth wickedness. (I Sam. xxiv : 13).

See Matt. vii : 15–20; xii : 33–35; also notes on proverbs quoted above: "Like Nimrod, a mighty hunter before Jehovah," and "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil."

This proverb, sometimes quoted, "Wickedness proceedeth from the wicked," is said to be the oldest proverb on record.

Pride goeth before destruction and a haughty spirit before a fall. (Prov. xvi : 18).

"Pride before a fall." (Hindi). "Pride goeth before and shame cometh after." "Pride breakfasted with plenty, dined with poverty, and supped with infamy." "You gazed at the moon and fell into the gutter." (English). "Pride leaves home on horseback but returns on foot." (German, Italian). "Pride ne'er leaves its maister till he get a fa'." (Scotch). "He who climbs too high, the sprig will break under him." "Pride and its

companion had a fall together." "The lofty are apt to fall." "There is no pride without humiliation." (Welsh). "Pride leads to the destruction of men." (Hebrew). "Pride will have a fall." (English, German, Danish).

"If pride lead the van, beggary brings up the rear."
—*Benjamin Franklin.*

"Pride triumphant rears her head,
A little while and all her power is fled."
Oliver Goldsmith.

"How justly then will impious mortals fall,
Whose pride would soar to heav'n without a call."
W. D. Rosecommon.

See Bible Proverbs—New Testament: "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted," and Proverbs Suggested by the Bible: "Pride will have a fall."

Righteousness exalteth a nation; but sin is a reproach to any people. (Prov. xiv : 34).

Skin for skin. (Job ii : 4).

This proverbial expression was quoted by Satan and emphasized by the added clause, "All that a man hath will he give for his life."

The argument used by the adversary was that Job, like other men, would willingly relinquish all that he possessed rather than part with his life; therefore were Jehovah to touch his bone and flesh he would at once renounce his allegiance.

The ear that harkeneth to the reproof of life shall abide among the wise. (Prov. xv : 31).

The days are prolonged and every vision faileth. (Ezek. xii : 22).

The fathers have eaten sour grapes and the children's teeth are set on edge. (Ezek. xviii : 2).

See Jer. xxxi : 29, 30.

This proverb, as used by the Jews, implied a censure upon divine justice which Jehovah refuted.

The full soul loathed a honeycomb, but to the hungry soul every bitter thing is sweet. (Prov. xxvii : 7).

"A good repast ought to begin with hunger," "A man who wants bread is ready for anything," "One may be surfeited by eating tarts." (French). "A hungry ass eats any straw," "Hunger changes beans into almonds" (Italian). "Hunger finds no fault with the cooking." "Hunger makes hard beans soft." (English).

"The Pharisees found no more sweetness or savoriness in our Saviour's sermons, than in the white of an egg, or a dry chip."—*John Trapp.*

Dr. Toy thinks that this proverb may be "an allusion to praise and congratulation which may be nauseous to him who has much of it, grateful to him to whom it rarely comes."

The glory of young men is their strength; and the beauty of old men is the hoary head. (Prov. xx : 29).

The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy. (Prov. xiv : 10).

"Every man knows where the shoe pinches." (English).

The liberal soul shall be made fat; and he that watereth shall be watered also himself. (Prov. xi : 25).

There are many devices in a man's heart; but the counsel of Jehovah, that shall stand. (Prov. xix : 21).

There is a way which seemeth right unto a man; but the end thereof are the ways of death. (Prov. xiv : 12).

"If the road be fifty miles long, it may be apparently right for forty-nine of them, and because it is right for so large a portion of the distance, we may hastily conclude it must be right even to the very end. . . . It is the last mile that dips down into bottomless abysses."—*Joseph Parker.*

The wicked flee when no man pursueth; but the righteous are bold as a lion. (Prov. xxviii : 1).

They shall surely ask counsel at Abel. (II Sam. xx : 18).

Abel-beth-maacah (Abel of the house of Maacah) was situated in upper Galilee west of Tell-el-kadi. At one time it was celebrated for the wisdom of its inhabitants.

Walk with the wise men and thou shalt be wise; but the companion of fools shall smart for it. (Prov. xiii : 20).

What is the straw to the wheat? (Jer. xxiii : 28).

Where no oxen are the crib is clean; but much increase is by the strength of the ox. (Prov. xiv : 4).

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall return upon him. (Prov. xxvi : 27).

He who digs a pit with malicious intent shall fall therein and he who rolls a stone up a hill that it may descend on the person or property of his enemy will find that it will return on his own head and crush him.

Wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise. (Prov. xx : 1).

THE NEW TESTAMENT

A little leaven leaveneth the whole lump. (Gal. v : 9).

See Josh. vii : 1–26; II Ki. xxi : 2–17; Eccles. ix : 18; Matt. xiii : 33; and I Cor. v : 6.

"One spoonful of vinegar will soon tart a great deal of sweet milk; but a great deal of milk will not so soon sweeten one spoonful of vinegar."—*John Trapp.*

See also Bible Proverbs—Old Testament: "Dead flies cause the oil of the perfumer to send forth an evil odour; so doth a little folly outweigh wisdom and honour."

A prophet is not without honour, save in his own country and among his own kin and in his own house. (Mark, vi : 4).

See Matt. xiii : 57; Mark vi : 4; Luke iv : 24; John iv : 44.

See Contradictory Proverbs: "Every dog is a lion at home."

"It is pathetic that, though after the Resurrection they [the brothers of Jesus] came over to His cause, during His ministry the Lord's brothers not merely rejected His claims but sneered at them; and once they went so far as to pronounce Him mad and attempt to lay hands on Him and hale Him home to Nazareth, illustrating the proverb, so often on His lips, that 'A prophet hath no honour among his own people.'"—*David Smith,* D.D.

"Joseph when he began to be a prophet was hated by his brethren; David was disdained by his brother; Jeremiah was maligned by the men of

Anathoth, Paul by his countrymen the Jews, and Christ by his near kinsmen who spake most slightly of Him. Men's pride and envy make them scorn to be instructed by those who once were their schoolfellows and playmates. Desire of novelty and of that which is far fetched and dear bought, and seems to drop out of the sky to them, makes them despise those persons and things which they have been long used to, and know the rise of."—*Matthew Henry.*

"Men will hardly set those among the guides of their souls, whose fathers they were ready to set with the dogs of their flock."—*Matthew Henry.*

"This is the common koreya of the village and people style it 'Indarjao'" (Behar). (John Christian informs us that this koreya is a common produce grown in every village in Behar but when used as a medicine abroad it is called "Indarjao" —*i.e.* barley fit for Indar, King of the fairies.) "Lame in the village, an antelope in the jungle." "The tree in the backyard won't do for medicine." (Telugu). "A candle gives no radiance at its lower end." (Osmanli). "Fame abroad and famine at home." "Fame throughout the country, at home starvation." (Tamil). "A Jogee is called Jogra in his own village, but one from another village is called Sidh." "One's own fowls are of no greater value than split peas,"—*i.e.* things produced at home are despised. (Hindustani). "The pearl has no value in its own shell." "Leave your country if you want glory and honour." (Urdu). "A cow in his own house, a lion outside." (Marathi).

As ye would that men should do to you, do ye also to them likewise. (Luke vi : 31).

See Matt. vii : 12.

This precept was not, as some have thought, a proverb quoted from the sayings of Hillel or the speech of Isocrates. It was one of those matchless utterances of Jesus that gripped the hearts of His hearers and has never lost its charm and power. While it was not a proverb in the days of Jesus it has become one in the speech of men and is therefore given in this list. Hillel's words were

negative. Addressing a possible proselyte he said: "What is hateful to thee, do not to another. This is the whole law, or else is only its explanation," but the "Golden Rule" is positive. It is possible that the thought was suggested to Hillel by the advice of Tobat to his son Tobias, which was as follows: "Do that to no man which thou hatest: drink not wine to make the drunkard; neither let drunkenness go with thee in thy journey."

Gibbon declared that he found the maxim in a moral treatise of Isocrates written four hundred years before the publication of the Gospel, but the saying to which he referred was not the "Golden Rule." Like the utterance of Hillel it was negative and was a maxim of justice rather than of charity.

"Feel for others as you feel for yourself." (Tamil). "Whatever he does to others he gets the same at home." (Assamese).

Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (Luke xiii : 14).

See I Sam. ii : 8; Matt. xxiii : 12; Luke i : 52; xiv : 11.

See also Bible Proverbs—Old Testament: "Pride goeth before destruction and a haughty spirit before a fall."

"He that exalteth himself shall be humbled." (Hindustani and Persian). "He who humbleth himself, God lifteth him up." (Arabian).

"He who is proud shall be humbled."—*Rabbi Abira.*

"If I condescend I am exalted, but if I am haughty I am degraded."—*Rabbi Hillel.*

"The Lord hath cast down the thrones of proud princes and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations and planted the lowly in their place. (Eccles. x : 14, 15).

"If you are a man of distinction and entitled to a prominent seat at an assembly, seat yourself, nevertheless, two or three seats lower, for it is better to be told 'go up' than to be asked to 'go down.'"—*Levit Rabba I.*

"O God, Thou knowest me better than I know myself, and I know myself better than they know me. Make me, I pray thee, better than they suppose; forgive me what they know not and lay not to my account what they say."—*Prayer of Abu Bekr, First Kahlif of Mecca, when receiving praise from others.*

Evil companionships corrupt good manners. (I Cor. xv : 33).

See Bible Proverbs—Old Testament: "Dead flies cause the oil of the perfumer to send forth an evil odour; so doth a little folly overweigh wisdom and honour." See also Curious Objects in Proverbs: "Even a holy cow, if found in company with a stolen one, may be impounded."

This proverb was probably common in Paul's day and may have come from the sayings of Meander, the Greek comic poet who died B.C. 293, where it is found. The thought expressed is frequent in the proverbs of many nations.

"He that lies down with dogs rises with fleas." (English). "Who keeps company with wolves must learn to howl." (English, Spanish, Italian, Danish, Dutch, German, French). "Who lives with cripples learns to limp." (English, Dutch, Portuguese). "One rotten apple in the basket infects the rest." (Dutch). "The rotten apple spoils its companion." (Spanish). "If you sit with one who squints, before evening you will become cat-eyed." "If you sit down with a lame man, you will learn to halt." (Modern Greek). "Near putrid fish you'll stink, near the epidendrum you'll be fragrant." (Chinese).

Give not that which is holy unto the dogs, neither cast your pearls before swine, lest happily they trample them under their feet and turn again and rend you. (Matt. vii : 6).

See Prov. ix : 7, 8; xxiii : 9; Luke vii : 32. See also Bible Proverbs—Old Testament: "A living dog is better than a dead lion."

"A cocoanut in the hands of a monkey," "A vineyard for crows," "What, boiled rice for asses." (Hindustani). "Like reading a portion of the

Veda to a cow about to gore you," "Though religious instruction be whispered into the ear of an ass nothing will come of it but the accustomed braying," "Can an ass appreciate fragrant powder?" "Does the ass enjoy the flavour of the sugar cane that is placed before it?" (Tamil). "A garland of flowers in a monkey's paw." What can a pig do with a rose-bottle?" (Telugu). "He who brings up the young of a snake will only get stung." (Arabian). "It is folly to give comforts to a cow." (Persian). "Beneficences shown to the mean is writing on the sand." (Sanscrit). "The pig prefers mud to clean water." (Latin). "Gold coins to cats." (Japanese). "Give an ass oats and he runs after thistles." (Dutch). "A gold ring in a sow's snout." (Welsh).

"Had the dogs of Christ's day been, at least as a rule, domesticated, we may be sure a creature so faithful would have been mentioned more frequently in the gospels, for they notice it only three times: in the proverb, not to cast that which is holy or 'clean' to it; in the other proverb, that dogs eat the crumbs of the family meal; and in the parable of Dives and Lazarus where it is unpleasantly introduced as licking the beggar's sores."—*Cunningham Geikie*, D.D.

"The more you touch these toads (men filled with sinful practices), the more they swell; the more you meddle with these serpents, the more they gather poison to spit at you. Go about to cool them, you will but add to their heat, as the smith's forge flies when cold water is cast upon it, and as hot water is stirred casteth up the more fume."—*John Trapp.*

St. Bernard used to quote this proverb when he wished to incite the Christian Knights of the Crusade.

If the blind guide the blind both shall fall into a pit. (Matt. xv : 14).

See Luke vi : 39.

"Among wonderful things is a sore-eyed person who is an oculist." (Arabian). "The blind as leader of the blind." (Marathi). "One blind man leads another into a ditch." (French).

"A blind torch-bearer." (Bengalese). "Can the blind lead the blind with a staff?" (Tamil). "If the blind lead the blind all will fall into the fire." (Japanese).

"Where the blind leadeth the blind, both fall into the dike;
And blind be we both, if we think us his like."
John Heywood.

It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. (Matt. xix : 24).

See Mark x : 25; Luke xviii : 25.

"Perhaps the huge needles used to sew the bags which the camels bear may have given rise to the saying, for they are threaded with rope like cords."—*Cunningham Geikie*, D.D.

"To let a camel go through the hole of a needle." (Hebrew). "A camel's head does not pass through the eye of a needle." (Osmanli). "Can a camel pass through the eye of a needle?" (Tamil). "Narrower than the ear of a needle." (Arabian from the Koran). The proverb is common under various forms throughout the East. "They make an elephant pass through the eye of a needle." (Hebrew).

"Verily they who shall charge our signs with falsehood and shall proudly reject them, the gates of heaven shall not be opened unto them, neither shall they enter into paradise, until a camel pass through the eye of a needle; and thus will we reward the wicked doers."— *From the Koran.* (Probably suggested by Matt. xix : 24.)

"The better sort,
As thoughts of things divine are intermixed
With scruples, and do set the world itself
Against the word:
As thus 'Come, little ones,' and then again,
'It is hard to come, as for a camel
To thread the postern of a small needle's eye.'"
SHAKESPEARE: *King Richard II.*

It is hard for thee to kick against the goad. (The Acts xxvi : 14).

"Kicking against thorns will cause pain." (Tamil).

This proverb deserves particular attention because it was of heathen origin and used by Jesus after His resurrection. It is found in the Odes of Pindar (B.C. 522–448) and the Tragedies of Æschylus (B.C. 525–456) and Euripides (B.C. 480–406), and was used by the Greeks when referring to the madness of men who fought against the gods.

The phrase was current among the Romans as well as among the Greeks, and it may be concluded that it was common also among the Jews as Paul heard it spoken in the Hebrew tongue.

Whether the original proverb was intended to refer to the ox kicking against a goad, or a horse kicking when pricked with the rowels of a spur, is uncertain.

Love covereth a multitude of sins. (I Pet. iv : 8).

See Prov. x : 12 which may have suggested the proverb current in Peter's day and quoted by him. See also Prov. xvii : 9; I Cor. xiii : 4–7; James v : 20.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. (Matt. vi : 24). See Luke xvi : 13.

See also Proverbs Suggested by the Bible: "He who is not satisfied with the government of Moses will be satisfied with the government of Pharaoh."

"He who tries to serve two masters serves neither." (Latin). "Who stands hesitating between two mosques returns without prayer." (Turkish). "Riding two horses at the same time." "It is hard to chase and catch two hares." (Arabian). "He hunting two hares does not catch even one." (Russian, Italian). "He who serves two masters must lie to one of them." (Italian). "He who serves many masters must neglect some of them." (Spanish). "Thou canst not serve God unless thy mammon serve thee." (English). "A loyal soldier cannot serve two lords." (Japanese).

When quoting this proverb Jesus added, "Ye cannot serve God and mammon"—mammon being the Syrian word for wealth.

One soweth and another reapeth. (John iv : 37).

Physician heal thyself. (Luke iv : 23).

See Matt. vii : 4.

See also Proverbs Suggested by the Bible: "The Panre would teach others, but himself stumbles," and Impossibilities and Absurdities in Proverbs: "He who killed a thousand people is half a doctor."

The proverb was sometimes quoted: "Physician, heal thy lameness."

"Physicians were so unpopular that Jesus the son of Sirach exhorted the Jews to honour them." (See Ecclus. xxxviii : 1–15.)

"Aggrieved at His neglect of Nazareth and His preference for Capernaum, they (His townspeople) had quoted the proverb: 'Physician, heal thyself,' and, capping proverb with proverb, He answered, 'Verily I tell you, No prophet is acceptable in his native place.' Had they not by their attitude toward Him since His coming amongst them proved the truth of the proverb and justified His action?"—*David Smith.*

This proverb is found in almost all parts of the world with slight changes in form. An interesting illustration of its teaching is found in Æsop's Fable of The Quack Frog.

Strain out a gnat and swallow a camel. (Matt. xxiii : 24).

There is an ironical expression often used in European Turkey that conveys a similar thought. It is that "A fortress cannot pass through its gate; the hazel-nut cannot be contained in its shell."

The people of Southern India have the following two maxims closely allied to this Bible Proverb: "What, do you strain out a gnat and swallow a camel?" and "Those who strain out gnats are naturally suspected."

Sufficient unto the day is the evil thereof. (Matt. vi : 34).

"Sufficith to the dai, his owne malice."—*John Wickliffe* (1380).

"The daye present hath ever ynough of his awne trouble."—*William Tyndale* (1534).

"Sufficient unto the daye, is the travayle thereof." —*Thomas Cranmer* (1539).

"The day present hath euer inough to do with its owne grief."—*The Genevan New Testament* (1557).

"Sufficient for the day is the evil thereof."—*The Renish New Testament* (1582).

"Sufficient for the day is its own evil."—*Syriac Peshitto Version.*

The dog turning to his own vomit again. (II Pet. ii : 22).

See Prov. xxvi : 11; Matt. vii : 6.

"The world is a carcass and they who seek it are dogs." (Arabian). "The dogs had enough and then made presents to each other of their leavings." (Arabian). "Cheap meat, the dogs eat it." (Modern Greek). "They seated the dog in the palankin; on seeing filth it jumped down and ran after it." (Telugu). "Scornful dogs eat dirty pudding." (Scotch).

The sow that had washed to wallowing in the mire. (II Pet. ii : 22).

See Matt. vii : 6.

The Arabians and Bengalese have the proverb: "The thief and the hog have one path." While one delights in evil practices, the other seeks physical uncleanness.

"The inhabitants of this warm country well know the benefit arising from the constant washing of those sheep which they are fattening for winter food; and certainly the flesh of swine would be equally improved by frequent ablutions. At present we do not witness this, for the people do not raise hogs. We may be quite sure, however, that swine washed in the purest of fountains would turn again to their wallowing in the first mud hole they could find with all the eagerness of their swinish instincts."—*W. M. Thomson* in *The Land and the Book.*

The tree is known by its fruit. (Matt. xii : 33).

See Matt. vii : 15–20; Luke vi : 44; James iii : 12.

See also proverb: "Whatsoever a man soweth that shall he also reap," and Proverbs Suggested by the Bible: "Good fruit never comes from a bad tree."

"The kind of fruit and its form depend on the tree." (Latin). "As a tree is known by its fruit, so a knave by his deeds." (Latin). "Thorn trees produce gum." (Arabian). "From the jack do you get the mango juice?" (Bengalese). "He that plants thorns shall not gather roses." (Persian). "One knows the horse by his ears; the generous by his gifts; a man by laughing; and a jewel by its brilliancy." (Bengalese). "As the tree so its fruit." (Marathi). "A tree is judged by its fruit." (Marathi).

"Though the water of life from the clouds fell in billows,
And the ground was strewn over with paradise loam;
Yet in vain would you seek, from a garden of willows,
To collect any fruit as beneath them you roam."
The Persian Poet, *Shaikh Muslihu-'d-Din.*

They that are whole have no need of a physician, but they that are sick. (Matt. ix : 12).

See Mark ii : 17; Luke v : 31.

There is some question as to whether this was a common proverb in Jesus' day, but, as it has a usual proverbial form and was possibly a well-known saying quoted by Christ, it is given here. It has certainly found a place among the proverbs of the people since Jesus used it in justification of Himself when he sat at meat with publicans and sinners.

Thou shalt not muzzle the ox when he treadeth out the corn. (I Cor. ix : 9).

See Deut. xxv : 4; Luke x : 7; I Tim. v : 18.

"The ox that ploughs is not to be muzzled," is an Arabian saying current in Cairo. The muzzle is

made of rope that is tied to the mouth of oxen to prevent them from grazing on the land of strangers as they pass along the road.

"The command not to put a muzzle upon the ox when threshing is no doubt proverbial in its nature and even in the context before us is not intended to apply merely literally to an ox employed in threshing, but to be understood in the general sense in which the Apostle Paul used it in I Cor. ix : 9 and I Tim. v : 18—that a labourer was not to be deprived of his wages."—*Keil* and *Delitzsch:* (Commentary Deut. xxv : 4).

Vengeance belongeth unto me: I will recompense, saith the Lord. (Rom. xii : 19).

See Deut. xxxii : 35; Ps. xciv : 1; Isa. xxxv : 4; Nah. i : 2; Heb. x : 30.

"The only hypothesis which we can form without arbitrariness is, that the form of the saying as it is found in Paul and in Heb. x : 30, had at that time acquired currency in the manner of a formula of warning which had become proverbial and had influenced the rendering in the paraphrase of Onkelos."—*H. A. W. Meyer:* (Commentary Rom. xii : 19).

Whatsoever a man soweth that shall he also reap. (Gal. vi : 7).

See Job iv : 8; Prov. xxii : 8; xxvi : 27; Hos. viii : 7; II Cor. ix : 6; Gal. vi : 8.

See also proverb, "The tree is known by its fruit," and Proverbs Suggested by the Bible: "Good fruit never comes from a bad tree."

"He who sows thorns will not gather grapes from them." (Arabian). "As you do your sowing, so shall you reap." (Latin). "As you make your bed, so you must lie on it," "He that sows thistles shall reap prickles," "Sow good work and thou shalt reap gladness." (English). "He who sows hatred shall gather rue," "He who sows iniquity shall reap shame." (Danish). "If you sow thorns you will reap pricks." (Turkish). "If you sow thorns you cannot cut out jasmine," "Everyone will at last reap what he has sown."

(Persian). "Suffering is the necessary consequence of sin, just as when you eat a sour fruit a stomach complaint ensues." "Put your hand in the fire, whether willingly or no, you will get burnt." (Bengalese). "Doing with this hand and receiving the reward with that." (Telugu). "When anyone has learned to steal, he must also learn hanging." (Malabar). "As you give, so you will get; as you sow, so you will reap." (Hindustani). "He who sows in this world, in the other would reap." (Osmanli). "As we sow, so it comes up." (Marathi).

Wheresoever the carcase is, there will the eagles be gathered together. (Matt. xxiv : 28).

See Job xxxix : 27–30; Ezek. xxxix : 17; Hab. i : 8; Luke xvii : 37.

By "the eagle" is meant "carrion vultures," which were included among eagles by the ancients.

"Where the corpse is, there will the vulture be." (Bengalese). "The carrion which the eagle has left feeds the crow." (Latin).

"Only decaying food has the power to charm their [vultures'] palates, though it is said that under stress of hunger these birds attack and kill defenceless small birds and animals by piercing their eyes. Putrid matter, the choicest item in the vulture's menu, is earnestly sought and eagerly devoured by them. This is generally supposed to be due to lack of strength in claws incapable of tearing flesh that has not been weakened by decay."—*Margaret Coulson Walker.*

Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. (Matt. xiii : 12).

See Matt. xxv : 29; Mark iv : 25; Luke viii : 18; xix : 26.

"Who hath the head hath the shoes." (Hindi).

Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye. (Matt. vii : 3).

See Luke vi : 41, 42.

See also Quotation Proverbs: "The kettle reproached the kitchen spoon, 'Thou blackee,' he said, 'Thou babbler'" and "He who has done eating will say, 'He who eats at night is a sorcerer.'"

The habit of fault-finding is so common that hundreds of proverbs closely allied to this old saying are used under various forms in all parts of the world. A few are here given:

"A pig came up to a horse and said, 'Your feet are crooked and your hair is worth nothing.'" (Russian). "The sieve says to the needle, 'You have a hole in your tail.'" (Bengalese). "Let everyone sweep the snow from his own door, and not busy himself with the frost on his neighbour's tiles." "The crow mocks the pig for his blackness." (Chinese). "The ass said to the cock, 'Big-headed.'" (Modern Greek). "They know not their own defects who search for the defects of others." (Sanskrit). "Chase flies away from your own head." "With a mote in the eye one cannot see the Himalayas." (Japanese). "Though he sees the splinter in people's eyes he does not see the beam that is in his own eyes." (Osmanli). "The pan says to the pot, 'Keep off or you'll smutch me.'" (Italian). "The raven bawls hoarsely to the crow, 'Get out, blackmoor.'" (Spanish). "Death said to the man with his throat cut, 'How ugly you look.'" (Catalan). "One ass nicknamed another 'Long ears.'" (German). "He sees the speck in another's eyes but not the film on his own," or "The blind of one eye perceives not the film on her own eye, but sees the speck on another's," or "The one-eyed woman does not see the speck on her own eye, but can distinguish the cataract on another's." (Hindustani). "Take the pestle—made of wood and very heavy—from your own eye, then take the mote—a tiny blade of spear grass—from another's." (Marathi). "The pot calls the kettle black." "The frying-pan says to the kettle, 'Avaunt, Blackbrows.'" (English). "The mortar complaining to the drum." (Telugu). "The sieve with a thousand holes finds fault with the sūp,"—a basket used in sifting grain. (Behar). "The mud laughs at the puddle."

(Mauritius Creole). "'Crookid carlin,' quoth the cripple to his wife." (Scotch).

"That our Lord used familiar proverbs so often, is a hint to preachers that they should always keep in mind; for such simplicity and naturalness were the very soul of His addresses—His words about 'pulling the mote out of the eye' and 'the blind leading the blind,' in St. Luke's version of the sermon, were both in the same way proverbs of His day. 'It is written that in the days when men judged their judges, if a judge said to another, 'Cast the mote out of thine eye,' he would answer, 'Cast you out the beam from your own eye.' So says the Talmud."—*Cunningham Geikie*, D.D.

"All laws of optics notwithstanding, they see through the massive beam in their own eye, and in spite of it, if not indeed by means of it, detect, discern, demonstrate, and denounce the tiny splinter that lurks in the eye of a brother. The beam acts as a magnifying glass, and the splinter is magnified accordingly. They see through that glass darkly; but the darkness is not to them a darkness that may be felt."—*Francis Jacox.*

"In other men we faults can spy,
And blame the mote that dims their eye;
Each little speck and error find;
To our own stronger error, blind."

John Gay.

With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. (Matt. vii : 2).

See Mark iv : 24; Luke vi : 38.

PROVERBS SUGGESTED BY THE BIBLE

OR

SUGGESTING THE BIBLE

A double-minded man is a post in the mud swinging to and fro. (Telugu).

See James i : 8; iv : 8; Matt. v : 24.

The proverb is applied not only to men who vacillate but to those who seek personal advantage by trying to follow two opposite courses of action.

"The word of an unstable man is a bundle of water." (Telugu). "Riding two horses at the same time." (Arabian). "Who stands hesitating between two mosques returns without prayer." (Turkish). "Do not embark in two boats, for you will be spilt and thrown on your back." (Malayan).

All seek their own object. (Sanskrit).

See Phil. ii : 21; I Cor. x : 24, 33; xiii : 5.

A match will set fire to a large building. (Marathi).

See James iii : 5.

"A little fire burns up a great deal of corn." (English). "Of a spark of fire a heap of coals is kindled." (Hebrew). "More than one war has been kindled by a single word." (Arabian). "A little stone may upset a large cart." (Italian, Danish).

As a man's heart is so does he speak. (Sanskrit).

See Matt. xiii : 34, 35; Luke vi : 45.

"That which is in the mind is spoken." (Persian). "If better were within, better would come out."

(English). "As we are inwardly, so shall we appear outwardly." (Marathi). "As the life is, so will be the language." (Greek).

As is the king, so will the virtue be. (Telugu).

The reference being not to the king's virtue, but to the virtue of his subjects.

See Isa. xxiv : 2; Jer. v : 31; Hos. iv : 9.

"Such a king, such a people." (Latin). "Like king, like law; like law, like people." (Portuguese). "As the king, so are his people." (Sanskrit).

A woman spins even while she talks. (Hebrew).

See I Sam. xxv.

Abigail sought her own interests while she talked with David.

The proverb is not intended to teach feminine industry so much as shrewdness.

Blind with both eyes open. (Bengalese).

See Mark viii : 18; Rom. xi : 8.

This proverb is used not so much in referring to people who lack spiritual discernment as in administering reproof to those who, in excess of anger or excitement, do not realize what they are saying or doing.

Bread in one hand, a stone in the other. (German).

See Matt. vii : 7; Luke xi : 11.

Can water be divided by a stroke? (Tamil).

See II Ki. ii : 8, 14; Exod. xiv : 16, 21; Josh. iii : 13, 16.

Day and night are one to the Ruler. (Telugu).

The reference is to God, the Supreme Ruler.

See Ps. cxxxix : 12; Heb. iv : 13.

Do not think today of what you are to eat tomorrow. (Osmanli).

See Matt. vi : 25–34; Luke xii : 22–30.

See Contradicting Proverbs: "Never put off till tomorrow what you can do today."

"You ought not to suffer today the grief which belongs to tomorrow." "Enjoy the present time and don't grieve for tomorrow." "Who has seen tomorrow?" (Persian). This last Persian question is often used as an excuse for indulgence in pleasure. "Enough for today is the evil thereof." "Tomorrow never comes." "Leave tomorrow till tomorrow." (English). "Tomorrow will be another day." (Spanish). "Tomorrow is a long day." (German). "The provision for tomorrow belongs to tomorrow." (Arabian).

"Avoid inquiring what is to be tomorrow, and whatsoever day fortune shall give you, count it as a gain."—*Horace.*

"One today is worth two tomorrows."—*B. Franklin.*

"Never leave that till tomorrow which you can do today."—Quoted by *B. Franklin* and by *Lord Chesterfield.*

Eat and drink and let the world go to ruin. (Arabian).

See Isa. xxii : 13; Luke xii : 19; I Cor. xv : 32.

Either friends like Job's friends or death. (Hebrew).

See Job ii : 11.

Every Pharaoh has his Moses. (Persian, Osmanli).

See Exod. i : 1; xv : 27.

Everything forbidden is sweet. (Arabian).

See Prov. ix : 17, 18; xx : 17.

Except the thread of Mary there was none fit for the needle of Jesus. (Persian).

A proverb of respect for the Virgin Mary.

Father and mother are kind but God is kinder. (Danish).

See Ps. xxvii : 10; Isa. xl : 11; xlix : 15.

Give to him that has. (Italian).

See Matt. xiii : 12; xxv : 29; Mark iv : 24, 25; Luke viii : 18.

God afflicts those whom He loves. (Persian).

See Prov. iii : 12; Ps. xciv : 12; cxix : 75; Heb. xii : 6; Rev. iii : 19.

Good fruit never comes from a bad tree. (Portuguese).

See Matt. vii : 15–20; xii : 33.

See also Bible Proverbs—New Testament: "The tree is known by its fruit" and "Whatsoever a man soweth that shall he also reap."

"Good tree, good fruit." (Dutch). "One knows the horse by his ears, the generous by his gifts, a man by laughing, and a jewel by its brilliancy." (Bengalese). "Will the tiger's young be without claws?" (Tamil). "As the tree, so the fruit." (German). "Of a good tree the fruit is also good." (Modern Greek).

Good to the good and evil to the evil. (Persian).

See Exod. xxi : 24, 25; Levit. xxiv : 20; Deut. xix : 21; Matt. v : 38–42.

Great cry and little wool. (English).

See I Sam. xxv. See also Quotation Proverbs: "'Mair whistle than woo,' quo' the sauter when he sheared the sow."

"This is derived from the ancient mystery of David and Abigail, in which Nabal is represented as shearing his sheep, and the Devil who is made to attend the churl, imitates the act by shearing a hog. Originally the proverb ran thus: "'Great cry and little wool," as the Devil said when he sheared the hogs.'"—*E. Colham Brewer.*

Hast given (the poor) **to eat and to drink, accompany them on their way.** (Hebrew).

See Gen. xviii : 5–8, 16.

This proverb was taken directly from the story of Abraham's treatment of the three angels.

He has been weighed in the balances and came out wanting. (Osmanli).

See Dan. v : 27.

He is as poor as Job. (Dutch).

See Job i : 20–22.

He is a wolf in lamb's skin. (English).

See Matt. vii : 15.

He sells his friend more easily than the brethren of Joseph sold him. (Arabian).

See Gen. xxxvii : 23–28.

The story of Joseph is found in the Koran and is therefore familiar to the Arabs.

He that returneth good for evil obtains the victory. (English).

See Exod. xxiii : 4; Prov. xxv : 21; Matt. v : 44; Luke vi : 27–38; Rom. xii : 20.

"It is easy to return evil for evil; if you be a man return good for evil." (Persian).

He that sows iniquity shall reap sorrow. (English).

See Job iv : 8; Prov. vi : 14–19; xvi : 28; xxii : 28; Gal. vi : 7, 8.

See also Bible Proverbs—New Testament: "Whatsoever a man soweth that shall he also reap."

He that sweareth falsely denieth God. (English).

See Exod. xx : 7; Levit. vi : 3; xix : 12; Deut. v : 3; Matt. v : 33; James v : 12.

He lives in the land of promise. (Dutch).

See Deut. xxvii : 3.

He that runs will obtain. (Hindustani).

See I Cor. ix : 24.

He was born with Noah in the ark. (Arabian).

See Gen. vi : 5; viii : 19.

This saying is used by the Arabs in referring to any practice or monument of great antiquity. The story of the flood is found in the Koran.

He who is not satisfied with the government of Moses will be satisfied with the government of Pharaoh. (Arabian).

See Exod. v : 21; vi : 9; xiii : 17; xiv : 12; Num. xiv : 1–14; The Acts vii : 39.

See also Bible Proverbs—New Testament: "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to one and despise the other."

"This saying has latterly been often quoted to express that those who did not like the Mamelukes must now submit to the still more tyrannical government of Mohammed Aly."—*J. L. Buckhardt.*

Hopes delayed hang the heart upon tender-hooks. (English).

See Prov. xiii : 12, 13.

Human blood is all of one colour. (English).

See The Acts xvii : 26.

Idleness is the root of all evil. (German).

See Eccles. x : 18; I Tim. vi : 10.

If God save, who can kill? (Marathi).

See Ps. cxviii : 6; Rom. viii : 31.

The reverse of this question is sometimes heard in Western India. When human effort does not avail to save life the people say, "If God kill, who can save?"

If God won't give, how can Solomon give? (Persian).

See I Ki. x : 1–29; Job i : 21; Ps. civ : 1–35; Eccles. v : 18; vi : 2.

If men had not slept, the tares had not been sown. (English).

See Matt. xiii : 25.

If our predecessors were angels, we are human; if they were human, we are asses. (Hebrew).

See Eccles. vii : 10.

If you will be great, then be little. (Bengalese).

See Prov. xv : 33; xviii : 12; xix : 23; Matt. xvii : 4; xx : 26, 27; xxiii : 11, 12; Mark ix : 33–37; x : 35–45; Luke ix : 46–48; xiv : 7–11; xviii : 14.

In Golgotha are skulls of all sizes. (Oriental).

See Matt. xvii : 33; Mark xv : 22; John xix : 17.

In his purse there is the blessing of Abraham the Friend. (Osmanli).

See Gen. xii : 2; xviii : 4; II Chron. xx : 7; Isa. xli : 8; Gal. iii : 14; James ii : 23.

In the place of beauty, disfigurement. (Hebrew).

See Isa. iii : 24.

In the twinkling of an eye. (English).

See I Cor. xv : 52.

"Father, come; I'll take my leave of the Jew in the twinkling of an eye."—SHAKESPEARE: *Merchant of Venice.*

In truth they must not eat that will not work in heat. (English).

See Gen. iii : 19; The Acts xx : 33–35; I Cor. iv : 11, 12; II Cor. xi : 9; Eph. iv : 28; I Thess. ii : 9; iv : 11; II Thess. iii : 8–12.

"Paradise, that was man's storehouse, was also his workhouse. They bury themselves alive that, as body-lice, live on other men's labours; and it is a sin to succour them. Seneca professed that he had rather be sick in his bed than out of employment."—*John Trapp.*

Isaiah does not know Moossa, he knows only himself. (Osmanli).

Equivalent to the saying, "Every man for himself," which is sometimes lengthened by adding "And God for us all," or "And the devil take the hindmost," or "Quoth Merteine." No such person as Merteine ever lived; he is simply an imaginary man to whom is attributed the authorship of many proverbs both in England and in France. It seemed sometimes necessary to people in olden

times to attribute the authorship of a proverb to someone to give it authority or quaintness of expression and "Merteine" was often selected for the purpose.

"In the king's court everyone is for himself." (French). "At court everyone for himself," "Every man is best known to himself." (English).

It is easier to turn the tongue than a big ship. (Gaelic).

See James iii : 4, 5.

Jacob's voice, Esau's hands. (German).

See Gen. xxvii : 22.

Jacob did not lament so much as he did. (Persian).

See Gen. xxxvii : 34; xlv : 28; xlvi : 30; xlvii : 27.

Jesus is a prophet, Moses is a prophet, but the master of all is a club. (Urdu).

A club in the sense of forceful speech.

Job was not half so patient as we were. (Persian).

See Job i : 21, 22; ii : 9, 10; James v : 11.

"The patience of Job is not easy for every servant." —that is, for every servant of God (Osmanli). Sometimes the proverb takes the form of "The patience of Job is not easy for every man."

Joseph in Egypt is a king. (Persian).

See Gen. xli : 40–45; xlii : 6; xlv : 8, 26; Ps. cv : 21; The Acts vii : 10.

The Persian word used in this connection signifies not merely a king in a general sense, but it is a common title for the King of Egypt.

Judge not a man by his appearance. (Japanese).

See Lev. xix : 15; Deut. i : 16; I Sam. xvi : 7; Prov. xxiv : 23; Matt. xxii : 16; John vii : 24; viii : 15; II Cor. x : 7; James ii : 1–9.

Lean not on a reed. (English).

See Isa. xxxvi : 6; II Ki. xviii : 21; Ezek. xxix : 6, 7.

Let everyone be content with what God has given him. (Portuguese).

See Matt. vi : 25–34; II Cor. vi : 10; Phil. iv : 11, 12; I Tim. vi : 6, 8; Heb. xiii : 5.

Let the ass of Jesus go to Mecca; when it returns he will be still an ass. (Persian).

See Zech. ix : 9; Matt. xxi : 1–11; Mark xi : 1–11; Luke xix : 28–40; John xii : 14, 15.

The Persians also say, "The ass of Jesus does not go to heaven." "Jack will never make a gentleman." (English). "An ape is an ape even though it wear golden ornaments." (Latin). "An ape's an ape though he wear a gold ring." (Dutch).

(Like) the lamentation of Adam on his departure from Paradise. (Arabian).

See Gen. iii : 22–24.

Used in referring to unavailing grief as when one is in great mental distress because of the death of a loved one.

Man has many devices. (Marathi).

See Prov. xvi : 9; xix : 21.

Many things lawful are not expedient. (English).

See I Cor. vi : 12, x : 23.

Moses writes so that God alone can read it. (Hindustani).

This curious proverb is applied to one whose writing is so poor or illegible that it is practically useless in correspondence. In the original it is a kind of pun, giving one meaning when written and another when spoken. When spoken it may signify "He that writes as fine as a hair, let him come and read it himself." The Behar peasants have the same proverb.

Nature teaches us to love our friends; but religion, our enemies. (English).

See Matt. v : 43, 44.

Nimrod can never go to heaven by the wings of vultures, nay by the kick of mosquitoes he will fall to the ground. (Persian).

See Gen. x : 8, 9; I Chron. i : 10

See also Bible Proverbs—Old Testament: "Like Nimrod a mighty hunter before Jehovah," and Proverbs Suggested by the Bible: "There is a gnat for every Nimrod."

According to an old tradition, Nimrod built the tower of Babel, which was so high that it is said to have taken a year to reach the top. It is declared that there were three classes of builders among those who were engaged in its construction. The first said, "Let us ascend into the heavens and wage warfare with God"; the second said, "Let us ascend into the heavens, set up our idols there, and pay worship to them"; the third said, "Let us ascend into the heavens and ruin the inhabitants thereof with our bows and spears."

The Koran informs us that the tower of Babel being destroyed by God, Nimrod planned to ascend to heaven by means of a chest borne by four monstrous birds and contend with the Almighty, but when the chest rose from the earth it wandered about in the air for a time and then fell.

Nothing so deaf as an adder. (English).

See Ps. lviii : 4.

Though the adder is not deaf it was regarded in the past as at times devoid of hearing. For centuries men sought to discover some plausible reason for its occasional deafness and the explanations that were given were amusing, in that they were absurd and charged the reptile with causing its own deafness. "The adder," said a twelfth-century preacher, "seeketh a stone and layeth an ear thereto, and in the other ear she putteth her tail, and so stoppeth up both." John Trapp held the same opinion, as is seen in his commentary on Psalm lviii : 5, for he declared, "The serpent here spoken of, when she beginneth to feel the charmer, clappeth one of her ears close to the ground and stoppeth the other with her tail." He referred to Jerome, Austin, and Cassiodorus as agreeing with

him, and added that some declared that "She doeth this, although by hearkening to the charmer, provoking her to spit out her poison, she might renew her age." George Swinnock gave the same explanation of the serpent's deafness as did many others in his day. Matthew Henry rejected the theory calling it a "vulgar tradition," but declared that he believed it was generally accepted as true in the time of David and suggested to him the reference in his Psalm.

There is an old superstition that somewhere on every deaf adder's body these words may be found in mottled colours:

"If I could hear as well as see,
No man of life should master me."

At the present time "As deaf as an adder" is a common simile, and the following old English rhyme taken from the above superstition is still repeated:

"'If I could hear and thou couldst see,
There would none live but you and me,'
As the adder said to the blind worm."

One Joseph and many purchasers. (Persian).

See Gen. xxxvii : 28, 36; xxxix : 1; xlv : 4, 5.

Spoken of things that are in great demand or that are wanted by many people but possessed by few.

There are two other Persian proverbs that express the same thought: "One pomegranate and a hundred sick," and "One raisin and a hundred Qulundurs."

One ploughs, another sows, who will reap no one knows. (Danish).

See John iv : 37.

Pride will have a fall. (English, Scotch, Hindi, etc.)

See Prov. xi : 2; xvi : 18; xvii : 19; xviii : 12.

See also Bible Proverbs—Old Testament: "Pride goeth before destruction, and a haughty spirit before a fall."

"Pride goes before and shame follows after." (English). " When pride's in the van, begging's in the rear," "Ye'll fa' in the midden looking at the moon." (Scotch). "Pride sought flight in heaven, fell to hell." (Basque).

Samson was a strong man yet could not pay money before he had it. (English).

See Judges xiv : 1–20.

The braying of an ass and the sweet songs of David are alike to him. (Persian).

The children of Adam are formed of clay; if they are not humble, what pretensions have they to name? (Persian).

The deluge alone can extinguish the fire of the heart of Noah. (Persian).

The faults of a mother are visited on her children. (Tamil).

See Exod. xx : 5; xxxiv : 7; Num. xiv : 18; Job xxi : 19; Ps. xxxvii : 28; cix : 10–14; Isa. xiv : 20, 21; Jer. xxxii : 18.

See also Bible Proverbs—Old Testament: "As the mother, so is her daughter."

The fewer the words the better the prayer. (German).

See Matt. vi : 7, 8.

The generous man enriches himself by giving; the miser hoards himself poor. (Dutch, Danish).

See Prov. xi : 24.

"What is given to the poor will be paid on the day of doom." (Welsh). "Giving much to the poor doth increase a man's store." (English, Scotch). "Spend and God will send, spare and be bare." (Scotch).

The greatest conqueror is he who conquers himself. (German).

See Prov. xvi : 32.

The hand that gives is above (the hand) that receives. (Osmanli).

See The Acts xx : 35.

Their grandfather has eaten sour grapes and the teeth of the grandchildren are made to ache. (Osmanli).

See Jer. xxxi : 29.

The Lord will not fail to come, though he may not come on horseback. (Danish).

See Hab. ii : 3; Heb. x : 36, 37.

The meekness of Moses is better than the strength of Samson. (English).

See Num. xii : 3; Judg. xiv : 5, 6; xv : 4, 14, 15; xvi : 3, 6, 12, 29, 30.

The Panre would teach others; but he himself stumbles. (Behar).

See Ps. l : 16; Isa. iii : 12; ix : 16; Mal. ii : 8; Matt. xv : 14; xxiii : 1–39; Luke vi : 39; John ix : 34; x : 41; The Acts xxi : 21; Rom. ii : 19–23; I Tim. i : 6, 7; v : 3–5; II Tim. iii : 5.

See also Bible Proverbs—New Testament: "Physician, heal thyself."

Panre is a Brahman sect—the word is used in this proverb for one who presumes to teach others.

"Practise what you preach." "An ounce of practice is worth a pound of preaching." "Practice is better than precept." "Example is better than precept." "A good example is the best sermon." "Examples teach more than precepts." (English). "Example does more than much teaching." "Good example is half a sermon." "He is a good preacher who follows his own preaching." "There are many preachers who don't hear themselves." (German). "He is past preaching who does not care to do well." "Precept begins, example accomplishes." (French). "Good preachers give fruits, not flowers." (Italian).

"Men trust more fully to their eyes than to their ears: the road is long by precept; by example it is short and effective."—*Seneca.*

The people will worship a calf if it be a golden one. (English).

See Exod. xxxii : 1–6.

There is a special providence in the fall of the sparrow. (English).

See Matt. x : 29; Luke xii : 6, 7.

There is a time for all things. (English).

See Eccles. iii : 1, 7; viii : 6.

"There is a time to gley, an' a time to look even"; (Scotch). "Everything has its time." (Portuguese). "There is a time to wink, as well as to see." (English). "Time for food, time for worship." (Welsh). "It will happen in its time, it will go in its time." (Hindoo). "There is a time to fish and a time to dry nets." (Chinese). "There is a time to jest and a time when jests are unreasonable." (Spanish). "Yule's good on Yule even." (English). "Everything must wait its turn—peach blossoms for the second month and chrysanthemums for the ninth." (Japanese).

There is a gnat for every Nimrod. (Persian).

See Bible Proverbs—Old Testament: "Like Nimrod a mighty hunter before Jehovah," and preceding proverb—"Nimrod can never go to heaven by the wings of vultures, nay by the kick of mosquitoes he will fall to the ground."

The proverb is taken from the story of Nimrod's war with Abraham as found in the Koran, where we are informed God plagued Nimrod's followers with swarms of gnats. One gnat, it is said, penetrated Nimrod's brain through his ear or nostril and then increased its size, giving him great pain. Finally Nimrod in the extremity of his suffering ordered that his head should be beaten with a mallet. This practice of having his head beaten to relieve his pain was, according to the tale, kept up for four hundred years.

There is more Samson than Solomon in him. (English).

That is, he has more brawn than brains.

There is no greater folly than turning back after having once ventured to run a risk. (Telugu).

See I Ki. xix : 19–21; Luke xvii : 32.

There must be a blow for a blow and a word for a word. (Telugu).

See Gen. ix : 6; Exod. xxi : 12, 23–25; Lev. xxiv : 17–21; Num. xxxv : 30, 31; Deut. xix : 11–13, 21; Matt. v : 38.

This proverb is not used by the Telugus so much in the sense of Exod. xxi : 23–25 as in the sense of the Italian saying, "One word brings another."

There will be a day when (one) will see face to face. (Osmanli).

See I Cor. xiii : 12.

The provision for tomorrow belongs to tomorrow. (Arabian).

See Matt. vi : 34.

The right hand knows nothing of the left hand. (Arabian).

See Matt. vi : 3.

This saying was probably borrowed by Mohammed from the words of Jesus. Another of Mohammed's expressions is: "A man distributes alms, and his left hand does not know what his right hand dispenses."

The son of Noah associated with the wicked; and lost the dignity derived from his father. (Persian).

The time will come when they will solicit God's mercy from Pharaoh. (Arabian).

Times are so hard that the reign of Pharaoh will seem a blessing.

The tongue produces good and evil. (Tamil).

See James iii : 10.

The wolf and the lamb drink together. (Persian).

See Isa. xi : 6; lxv : 25.

The wolf instead of being falsely accused by Yoosoof (Joseph) obtains acquittal. (Persian).

See Gen. xxxvii : 31.

The Persians sometimes say, "The wolf was unjustly accused of devouring Joseph."

This is not the place for even Gabriel to speak. (Persian).

An allusion to the necessity of silence on the part of those who live under a tyrannical government.

To become a mountain from a grain of mustard. (Hindustani).

See Matt. xvii: 20.

Used in referring to anyone who has risen from poverty to wealth, power, and influence. It is also said, "He (God) turns a grain of mustard to a mountain and a mountain to a mustard seed."

Until I see with my own eyes I will not believe. (Hindi).

See John xx : 25.

Were an ant to crawl on the head of Solomon, people would not esteem it any disgrace to him. (Persian).

People of real worth and high rank do not suffer from the disrespect of others.

What! beautify the outside of a wall, while the inside is neglected? (Tamil).

See Matt. xxiii : 25, 26; Luke xi : 39, 40.

The Tamil people also say, "Garnish the inside of the wall and then the outside."

What can the enemy do if God be our friend? (Persian).

See Num. xiv : 9; Ps. cxviii : 6; Rom. viii : 31.

What dread has he of the waves of the sea, who has Noah for a boatman? (Persian).

See Gen. vii : 23.

Sometimes the Persians change the form of rendering the proverb and say, "What has he to fear from a storm who has Noah with him?"

The question is asked in speaking of people who are under powerful protection.

What is seen is perishable. (Marathi).
See II Cor. iv : 18.

When Christ was alone the Devil tempted Him. (German).
See Matt. xli : 1; Mark i : 12, 13; Luke iv : 1.

When David grew old, he sang pious psalms. (German).
See Ps. xxxvii : 25.

When the tale of bricks is doubled then comes Moses. (Hebrew, German).
See Exod. v : 1–23.

Women are part cut out of men. (Arabian).
See Gen. ii : 23.

CHRISTMAS AND EASTER PROVERBS

CHRISTMAS

A black Christmas makes a fat churchyard. (English, Scotch).

See Weather Proverbs: "A green Christmas makes a fat churchyard."

It is an old superstition, without any foundation in fact, that a Christmas without snow will be followed by much illness and many deaths. Sometimes it is said, "A green winter makes a fat churchyard." (English, Scotch). "A shepherd would rather see his wife enter the stable on Christmas Day than the sun." (German). "A mild winter makes a full graveyard." (Chinese).

After Christmas comes Lent. (English, German).

Festivities may begin at Christmas, but they must end at Lent.

A gowk at Yule'll no be bright at Beltane. (Scotch).

He who is a fool at Christmas will not grow wise by the first of May.

A green Christmas, a white Easter. (German).

Another year will bring another Christmas. (Danish).

As bare as the birk at Yule even. (English, Scotch).

This proverb is applied to people in extreme poverty and refers to the Christmas log. It was the custom in old England to bring a ponderous log from the forest on Christmas Eve and burn it in the great fireplace. As the log was drawn along the road men lifted their hats in respect, knowing

that its consumption symbolized the forgiveness of injuries and renewing confidences. When the log was half burned the charred remains were carried away and carefully preserved until the next Christmas when they were used to kindle the new block.

"Come bring with a noise,
My merry, merry boys,
The Christmas log to the firing,
While my good dame she,
Bids you all be free,
And drink to your heart's desiring.

"With the last year's brand
Light the new block, and
For good success in its spending,
On your psalteries play
That sweet luck may
Come while the log is a tending."

Robert Herrick.

As dark as a Yule midnight. (Scotch).

As fushionless as rue leaves at Yule. (Scotch).

"I followed my guide, but not, as I had supposed, into the body of the cathedral. 'This gate—this gate, sir,' he exclaimed, dragging me off as I made toward the main entrance of the building. 'There's but cauldrife law-work gaun on yonder—carnal morality, as dow'd and as fusionless as rue leaves at Yule. Here's the real saviour of doctrine.'"—SIR WALTER SCOTT: *Rob Roy*, Chapter XX.

At Michaelmas time, or a little before, half an apple goes to the core; at Christmas time, or a little after, a crab in the hedge and thanks to the grafter. (English).

At Yule and Pasch, and high times. (Scotch).

The contemplated course of action should be reserved for a notable occasion; the garment should be worn at a more appropriate time.

A warm Christmas, a cold Easter; a green Christmas, a white Easter. (German).

A Yule feast may be quat at Pasche. (Scotch).

"A Christmas feast may be paid again at Easter." (English).

Between Martinmas and Yule, water's wine in every pool. (Scotch).

That is between November 11th and December 25th.

Christmas comes but once a year. (English).

It is also said, "New Year comes once a twelvemonth." (English, Italian).

"At Christmas play and make good cheer,
For Christmas comes but once a year."
Thomas Tusser.

"For Christmas comes but once a year,
And then they shall be merry."
George Wither.

Christmas has been talked of so long that it has come at last. (French).

Every day is no' Yule-day; cast the cat a castock. (Scotch).

A castock is the stalk or core of a cabbage.

People should be generous at Christmas time and spare no expense in entertaining their friends. They should not only give what is needful for the comfort of their guests but that which may be as useless to them as cabbage cores to cats. Christmas comes but once a year and the opportunity for liberality may never come again. The proverb as used by the Italians and Dutch is without the phrase "Cast the cat a castock."

Ghosts never appear on Christmas Eve. (English).

He has more business than English ovens at Christmas. (English, Italian).

"Now all our neighbours' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with baked meat choke,
And all their spits are turning.
Without the door let sorrow lye;
And if for cold it hap to die,
We'll bury 't in a Christmas-pie.
And evermore be merry."—*George Wither.*

He's a fool that marries at Yule, for when the bairn's to bear the corn's to shear. (Scotch).

He that maketh at Christmas a dog his larder, and in March a sow his gardener, and in May a fool a keeper of wise counsel, he shall never have good larder, fair garden, nor well kept counsel. (English).

If Candlemas Day be dry and fair, the half o' winter's to come and mair; if Candlemas Day be wet and foul, the half o'winter's gane at Yule. (Scotch).

Candlemas Day, February 2d.

"A windy Christmas and a calm Candlemas are signs of a good year." (English).

If Christmas Day on a (Sunday) fall; a troublous winter we shall have all. (English).

"Lordinges, I warne you al beforne,
Yef that day that Chryste was borne,
Falle upon a Sunday;
The wynter shall be good par fay,
But grete wyndes alofte shalbe,
The somer shall be fayre and drye."

Harleian MSS.

It is supposed by some that "Monday" instead of "Sunday" was used in the original proverb.

"If Christmas Day on Monday be,
A greater winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be, and strong,
Full of tempests lasting long;
While battles they shall multiply
And great plenty of beasts shall die."

Harleian MSS.

If Christmas Day on Thursday be, a windy winter you shall see, windy winter in each week, and hard tempests strong and thick. (English).

If Christmas finds a bridge, he'll break it; if he finds none, he'll make one. (American).

If ice will bear a man before Christmas, it will not bear a mouse afterward. (English).

If the geese at Martin's Day stand on ice, they will walk in mud at Christmas. (English).

St. Martin's Day, November 11th.

If the wind is south-west at Martinmas, it keeps there till after Christmas. (English).

I'll bring Yule belt to the Beltane belt. (Scotch).

I'll not over-eat at Christmas even though there is plenty, but will control my appetite and take no more than I will have in May when meat will be scarce.

It is eith to cry Yule on anither man's cost. (Scotch).

It is easy to cry Christmas on another man's cost.

James Kelly renders the proverb "It is eith crying Yule, under another man's stool" and says that "It is spoken when we see people spend liberally what is not their own."

Light Christmas, light wheat sheaf; dark Christmas, heavy wheat sheaf. (English).

Light Christmas probably refers to the full or new moon shining at Christmas time.

Now's now, and Yule's in winter. (Scotch, English).

"A return to them that say 'Now' by way of resentment; a particle common in Scotland."—*James Kelly.*

St. Andrew the King, three weeks and three days before Christmas comes in. (English).

St. Andrew's Day is November 30th.

The bag to the auld stent, and the belt to the Yule hole. (Scotch).

Stent—*i.e.* extent or allotted portion.

The saying is used to express hunger and is equivalent to saying "My appetite is as great now as at a Christmas feast."

The devil makes his Christmas pie of lawyers' tongues and clerks' fingers. (English).

They keep Christmas all the year. (English).

They talk of Christmas so long that it comes. (English).

'Tween Martinmas and Yule, water's wine in every pool. (Scotch).

Between November 11th and December 25th rain is so important that its value may be compared to the value of wine.

When Yule comes, dule comes, cauld feet and legs; when Pasch comes grace comes, butter, milk, and eggs. (Scotch).

Whitsunday wet, Christmas fat. (English).

Whitsunday—the seventh Sunday and fiftieth day after Easter.

Yule is come, and Yule is gone, and we have feasted well; so Jack must to his flail again, and Jenny to her wheel. (English, Scotch).

Yule is young on Yule even, and auld on Saint Steven. (Scotch).

Applied to people who are fond of novelties and make much ado over them, but whose interest is transient.

St. Stephen's Day occurs on December 26th.

Yule's good on Yule even. (English).

Everything in its season.

See Proverbs Suggested by the Bible: "There is a time for all things."

EASTER

A good deal of rain on Easter Day gives a good crop of corn but little hay. (English).

"Rain on Easter Day
Plenty of grass, but little good hay." (English).

"Rain on Good Friday or Easter Day,
A good crop of grass, but a bad one of hay." (English).

"A rainy Easter betokens a good harvest." (French).

"Rain at Easter gives slim fodder." (English).

At Shrove Tuesday supper if thy belly be full, before Easter Day thou mayest fast for that. (Isle of Man).

"On Shrove Tuesday night, though thy supper be fat, before Easter Day thou may'st fast for all that." (Another rendering): "Rejoice, Shrovetide, today, for tomorrow you'll be ashes." (English).

Shrove Tuesday—the Tuesday preceding Ash Wednesday, known in old England as "Pancake Day." About noon, often earlier, on Shrove Tuesday, a bell, sometimes called "Pancake Bell," was rung. The ringing of the bell was probably intended originally to call the people to confession before Lent. After confession they were permitted to make merry with one another. As there would be no later opportunity to feast before Lent, the time was given over to excessive enjoyment, eating and drinking. It is not surprising that the noon bell should have come to be regarded as a signal for everyone to stop work and begin feasting, particularly on pancakes, as such cakes were regarded as essential to the day's festivities; hence the above proverbs.

"Shrove Tuesday, at whose entrance in the morning all the whole kingdom is in quiet, but by that time the clock strikes eleven, which (by the help of a knavish sexton) is commonly before nine, then there is a bell rung, cal'd the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetful either of manners or humanity; then there is a thing called wheaten floure, which the cookes do mingle with water, eggs, spice, and other tragical, magical enchantments, and then they put it by little and little into a frying pan of boiling suet, where it makes a confused dismal hissing (like the Lernian snakes in the reeds of Acheron, Stix, or Phlegeton), until at last by the skill of the cooke, it is transformed into the form of a Flip-Jack cal'd a pancake, which ominous incantation the ignorant people doe devoure very greedily."—*John Taylor.*

"As fit as ten groats is for the hand of an attorney, as your French crown for your taffeta punk, as Tib's rush for Tom's forefinger, as a pancake for Shrove Tuesday."—SHAKESPEARE: *All's Well That Ends Well.*

Care Sunday, care away, Palm Sunday and Easter Day. (English).

Easter comes early, or Easter comes late, is sure to make the old cow quake. (English).

"Let Easter come early, or let it come late,
It 'ull sure to make the old cow quake." (English).

Cow-quake—quaking grass or common spurry.

"Come it early or come it late,
In May comes the cow-quake." (English).

Easter in snow, Christmas in mud; Christmas in snow, Easter in mud. (English).

He who wants Lent to seem short should contract a debt to be repaid at Easter. (Italian).

If Easter falls in Lady-day's lap, beware, O England, of a clap. (English).

Sometimes rendered: "When Easter Day falls on our Lady's lap, then let England beware a rap."

Lady's Day, March 25th.

Francis Grose refers to this proverb as having come into use after the Reformation and intended as a prophecy, "intimating," says he, "that the Virgin Mary, offended at the English nation for abolishing the worship offered her before that event, waited for an opportunity of revenge, and when her day, the twenty-fifth of March, chanced to fall on the same day with Christ's resurrection, then she, strengthened by her son's assistance, would inflict some remarkable punishment."

The old superstition or prophecy has been repeatedly found to have been without foundation. While calamity and great distress have sometimes been the portion of the English nation during the years when Easter fell on March 25th, blessings that called for joy and thanksgiving have quite as frequently followed the event.

If the wind's i' th' East of Easter dee, yo'll ha plenty o' grass, but little good hee. (English).

Late Easter; long, cold spring. (English).

Owe money on Easter and Lent will seem short to you. (Spanish).

Past Easter frost, fruit not lost. (English).

Septuagesima says you nay, eight days from Easter says you may. (English).

Septuagesima Sunday, third Sunday before Lent. The allusion is to the proper season for marriage.

"Advent marriage doth deny,
But Hilary gives the liberty;
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to contain,
But Trinity sets thee free again."—*Old Rhyme.*

The monk having observed Easter, returns to his beans. (Modern Greek).

This proverb is applied to people who have performed certain public duties and met certain obligations to the best of their ability and have returned to a quiet life again conscious that they have earned rest and retirement.

White Easter brings green Christmas. (English).

You keep Easter when I keep Lent. (English).

GRACEFUL PROVERBS

A closed fist is the lock of heaven and the open hand is the key of mercy. (Persian).

A gem is not polished without rubbing, nor a man perfected without trials. (Chinese).

A generation is like a swift horse passing a crevice. (Chinese).

A harvest of peace is produced from a seed of contentment. (Kashmiri).

J. Hinton Knowles in referring to this proverb gives the following information:

"This proverb is credited to a holy and clever Pandit called Nand Ram, who lived at Bawan, a sacred Hindu village in Kashmir. This man wrote many rather clever verses in praise of Krishna. He seems to have been terribly dunned by the officials of Bawan, if one may judge from the following lines:

'Nand Ram was a husbandman,
And he paid his debts; but there was always somebody after him (for money),
He never knew what it was to live freely in his own house, but was continually obliged to lodge in the house of another,
(Never mind), from the seed of contentment a harvest of peace will be reaped.'

The piece of poetry from which the above proverb is taken is the following:

'You should sow the seed of destiny in the soil of Dharma (*i.e.* virtue, religion, duty, law, moral and religious truth according to the Vedas and the law).

From the seed of contentment a harvest of peace will be reaped.
Plough with the two oxen of the two breaths day and night,
Strike them hard with the whip of extreme meditation;
Endeavour so that not a spot of ground will remain unploughed.
From the seed of contentment a harvest of peace is reaped.
Break the clods with the staff of love,
That the damp of envy may not remain beneath:
From the seed of contentment a harvest of peace is reaped.'"

A learned assembly is a living library. (Arabian).

A loving disposition is a river without a ripple. (Tamil).

An old friend is a mount for a black day. (Osmanli).

"A friend is best found in adversity." (English). "A good friend is better than silver and gold." (Dutch). "A true friend is known in the day of adversity." (Turkish). "An old friend is better than two new ones." (German and Russian). "Familiar paths and old friends are the best." (German). "My friend is he who helps me in time of need." (German). "Old friends and old ways ought not to be disdained." (Danish).

An old man in love is like a flower in winter. (Portuguese).

The German saying, "The old man who is loved is winter with flowers," is equally graceful and picturesque.

A poor man without patience is like a lamp without oil. (Arabian).

As the rivers pour their waters back again into the sea, so what a man has lent is returned to him again. (Chinese).

This proverb refers not so much to the loaning of money in business, as the loaning for reasons of benevolence. (Ps. xxxvii : 25, 26; cxii : 5; Prov. xix : 17; Luke vi : 34, 35). A similar thought is expressed in the Turkish axiom: "Who gives alms sows one and reaps one thousand."

A widow is a rudderless boat. (Chinese).

A woman without religion, a flower without perfume. (German).

"A man without religion is like a horse without a bridle." (Latin).

Broad is the shadow of generosity. (Arabian).

Death is a black camel which kneels at every man's gate. (Turkish).

The camel kneels to receive its burden. Here death is represented as a camel that is sure at some time to stop before every man's door to receive and bear away his body for burial.

Enjoyment is the grace of God. (Hindustani).

Even the heart has its boundaries. (Japanese).

Every blade of grass has its share of the dews of heaven. (Chinese).

"Ilka blade o' grass keps its ain drap o' dew." (Scotch).

Experience is the looking-glass of the intellect. (Arabian).

Falsehood is the darkness of faith. (Persian).

"Modesty is the light of faith." (Turkish).

Flowers open without choosing the rich man's ground, the moon shines bright on mountains and rivers; only within the heart of men is evil; all other things must resolve themselves into heaven's parental care of the human race. (Chinese).

Fortune is the good man's prize, but the bad man's bane. (Chinese).

God is the guardian of a blind man's wife. (Hindustani).

God rights him that keeps silence. (Persian).

God's club makes no noise. (Persian).

This proverb refers to oppression that one has to endure from others, indicating that the cruelty and injustice that falls to one's lot should be borne with patience as the chastisement of God.

God's help is nearer than the door. (Irish).

Good words are like a string of pearls. (Chinese).

Grey hairs are death's blossoms. (English, German).

"Old age is a crown of nettles; youth a crown of roses." (Hebrew). "Hoary hairs are death's messengers." (Arabian).

Heaven is at the feet of mothers. (Persians).

Children who are obedient to their mothers will enter heaven.

He flings a noose on the star in heaven. (Osmanli).

Husband and wife in perfect accord are the music of the harp and lute. (Chinese).

In the hum of the market there is money, but under the cherry tree there is rest. (Japanese).

Kisses are the messengers of love. (Danish).

Life is a light before the wind. (Japanese).

"Man is a bubble." (Greek). "As wave follows wave, so new men take old men's places." "Men live like birds together in a wood; when the time comes each takes his flight." "A generation is like a swift horse passing a crevice." "When we take off our boots and stockings today, that we shall wear them tomorrow who can tell?" "Man's life is like a candle in the wind or hoar-frost on the tiles." (Chinese).

See Job vii : 6, 7; Ps. lxxviii : 39; ciii : 15, 16; James iv : 14.

"Look at the heavens, how they roll on,
And look at man, how soon he's gone;
A breath of wind and then no more—
A world like this should man deplore."
Abul Kasim Mansur.

Life is like the moon; now dark, now full. (Polish).

Memory is a falcon, that, if it be caught, is not held; affection is a sparrow's nest, that, if it be crushed, is not made. (Osmanli).

Memory is soon lost; love is fragile and must be tenderly treated lest it be destroyed.

Mild speech enchains the heart. (Arabian).

Nightly prayer makes the day to shine. (Arabian).

"Prayer should be the key of the day and the lock of the night." (English).

Patience is a tree whose root is bitter, but its fruit very sweet. (Persian, German).

"A moment's patience is a ten-years' comfort." (Modern Greek). "An hour's patience will procure a long period of rest." "The remedy for hard times is to have patience." (Arabian). "Every misfortune is to be subdued by patience." "Patience is a plaster for all sores." "Patience conquers the world." "Patience perforce is a medicine for a mad dog." "Patient waiters are no losers." "Patience is a flower that grows not in every garden." (English). "Patience is the greatest prayer." (Hindoo). "Patience is the key of Paradise." (Persian, Turkish). "Patience excels learning." "An ounce of patience is worth a pound of brains." "He that can be patient finds his foe at his feet." (Dutch). "Have patience, Cossack, thou wilt come to be a hetman." (Russian). "He who ends with patience is a conqueror." (Latin). "Patience and the mulberry leaf becomes a silk gown." (Chinese). "Patience devours the devil." "Patience is a bitter plant but it has sweet fruit." "'Patience is a good plant but it doesn't grow in my garden,' said the hangman." "Patience is the

door of joy." (German). "Patience, time, and money overcome everything." "Who has patience sees his revenge." (Italian). "To wait and be patient soothes many a pang." (Danish). "Verjuice with patience becomes wine, and the mulberry leaf becomes satin." (Turkish). "He that has patience has fat thrushes for a farthing." (English, Italian).

Prayer is the pillow of religion. (Arabian).

Sacred is the earth when it comes over a grave. (Bulgarian).

Silence is the ornament of the ignorant. (Sanskrit).

"Silence is the sweet medicine of the heart." "Silence is the cloak of ignorance." (Arabian).

Talent without virtue like silver without a master. (Chinese).

Tears of man for fear of God are the lustre of the eye. (Arabian).

The almond tree is in flower. (Hebrew).

The flower of the almond tree is used in referring to the silver locks of the aged. The simile was probably borrowed from Eccles. xii : 5. The blossoms which appear in midwinter after the leaves have fallen, are from an inch to an inch and a half broad. When the branches of the tree are leafless and apparently dead and dry the flowers suddenly make their appearance. They are at first tinged with red or of a flesh color at the base, but are white at the tips, and when full blown cover the tree as with a massive bank of white that is both beautiful and impressive. When the petals fall, the ground beneath the branches is covered as though a snow-storm had visited the spot.

The Hebrew word for almond signifies "waker" or "one who is sleepless." (Jer. i : 11, 12). As the almond tree is the first tree to awake or put on the appearance of life it is regarded as the harbinger of spring.

"The hope in dreams of a happier hour,
That alights on Misery's brow,
Springs out of the silvery almond flower,
That blooms on a leafless bough."

The ardour of parental affection consumes the heart with its fire. (Arabian).

The bending of the humble is the graceful droop of the branches laden with fruit. (Persian).

"The heaviest ear of corn is the one that lowliest bends its head." (Irish). "Fruitful trees bend down; the wise stoop; a dry stick and a fool can be broken, not bent." (Sanskrit). "The humble man is like the earth which alike kisses the feet of the king and of the beggar." (Persian).

The eye is a window that looks upon the heart. (Osmanli).

"The eyes are a balance of which the heart forms the weight." (Turkish). "If the eye do not admire, the heart will not desire." "The eve is blind if the mind is absent." (Italian). "The eye is the mirror of the soul." "The heart's letter is read in the eyes." "In the forehead and the eye the lecture of the mind doth lie." (English). "What the eyes see the heart believes." (German).

The fall of a leaf is a whisper to the living. (Russian).

The fear of God makes the heart shine. (Arabian).

The gravity of old age is fairer than the flower of youth. (Arabian).

The Great Way is very easy, but all love the by-paths. (Chinese).

The heart has its summer and its winter. (Osmanli).

The image of friendship is truth. (Arabian).

See Grouping Proverbs: "If a man commit these three things, etc."

This proverb is Arabian though used in Egypt. Referring to it J. L. Burckhardt said: "It is to be

wished that the Egyptians would take this maxim as their guide. Truth in friendship does not occur in the East. I can at least conscientiously declare that neither in Syria nor Egypt did any instance of its appearing under difficult circumstances ever come within my observation; but, on the contrary, numerous cases were those who called themselves friends, betrayed each other on the slightest prospect of gain or through fear or some other base motive."

The ladder of knowledge reaches beyond the ladder of life." (Arabian).

The lamp of a dark house: a son. (Hindustani).

"A good son is the light of his family." (Telugu).

"Who has no son has no satisfaction." (Cingalese).

The nest of a blind bird is made by God. (Turkish).

Sometimes the Turks in referring to strangers say, "God makes the nest of the bird from foreign parts."

The pine stands afar and whispers to its own forest. (Russian).

In this proverb one seems to hear the moaning of the wind among the pines, so familiar to the ears of the people of Russia.

The pious need no memorial; their deeds are their memorial. (Hebrew).

There is a road from heart to heart. (Osmanli).

The sandal tree perfumes the axe that fells it. (Indian).

This proverb is intended to inculcate the duty of returning good for evil.

The ship of him who confides in God founders not. (Osmanli).

The soul is the ship, reason is the helm, the oars are the soul's thoughts, and truth is the port. (Turkish).

The stars make no noise. (Irish).

The tiles which protect thee in the wet season were fabricated in the dry. (Chinese).

"Provision in season makes a bein (comfortable) house." (Scotch).

The water of God for the pines of the wood. (Kashmiri).

The cedar, pine, and spruce are common on the Himalayas, so that the proverb would be natural to the Kashmiri people in speaking of God's care.

The withered rose of a poor tendril. (Osmanli).

The woof of old age and the warp of death are the same. (Persian).

They divided the flowers; the rose fell to the lot of the thorn. (Osmanli).

"Among thorns grow roses." "Pluck the rose and leave the thorn." "Every rose has its thorn." (Italian). "Without thorns no roses." "No house without a mouse, no barn without corn, no rose without a thorn." "Under the thorn grow the roses." (German). "For the rose the thorn is often plucked." "A rose between two thorns." "Gather the rose and leave the thorn behind." "Roses have thorns." (English). "He who would gather roses must not fear thorns." "Roses fall but the thorns remain." (Dutch). "From the thorn springs the rose, and from the rose the thorn." (Modern Greek).

Though the birds of the forest have no garners, the wide world is before them. (Chinese).

Though the sky of this tear-stained world is overcast with clouds, the light of truth shines in the heart. (Japanese).

Time flies like an arrow, days and months as a shuttle. (Chinese).

See Job vii : 6; Isa. xxxviii : 12.

Today is the elder brother of tomorrow, and a copious dew is the elder brother of the rain. (Yoruba—West-African).

To light a lamp in the house is like the flowering of the lotus on the lake. (Kashmiri).

To meet an old friend in a distant country is like the delight of rain after a long draught. (Chinese).

Truth has a handsome countenance but torn garments. (German).

Truth is the gate of justice. (Osmanli).

Unfading are the gardens of kindness. (Modern Greek).

Unpolished pearls never shine. (Japanese).

When folly passes by, reason draws back. (Japanese).

When the hand ceases to scatter, the mouth ceases to praise. (Irish).

When the heart within is enlightened with cheer and brightness it is heaven's hall; when the heart within is dark and gloomy, then it is earth's prison. (Chinese).

We are full of sins, and Thou (O God) art an ocean of mercy. (Persian).

With opposing warriors, he who has pity conquers. (Chinese).

Youth is a crown of roses, old age a crown of willows. (Hebrew).

IMPOSSIBILITIES AND ABSURDITIES IN PROVERBS

A blind woman shaves an insane one. (Arabian).

"The *libán shámy* is a white shining gum of a glutinous quality, a kind of turpentine that is imported into Egypt from the islands of the Archipelago, particularly from Scio, where it is produced from a species of fir. It is used in a melted state, the finger being dipped into it and rubbed over the face, by which process all the hair to which it sticks is eradicated. The women of Cairo, whose beauty is obscured by hair on the skin, avail themselves of this depilatory."—*J. L. Buckhardt* in *Arabic Proverbs.*

The proverb is used by the Arabs in Cairo in speaking of people who are employed in occupations to which they are not fitted.

A bungalow upon an inch of ground. (Kashmiri).

"The protuberance is larger than the body." "The pearl (in her nose ring) is heavier than her nose." "A man as big as your fist, his beard a cubit long." (Marathi). "The kakri is one cubit long; its seed nine cubits." The kakri is a kind of cucumber. (Behar). "A cucumber twelve cubits long, with seeds thirteen cubits." (Bengalese). "A staff a cubit long in a house a span wide." "A stick two yards long in a room one cubit square." (Telugu).

The above proverbs are applied to people who make great preparations for some trifling matter, who spend money beyond their ability, who make great pretensions or who try to carry a larger responsibility than they are able. They are also sometimes used as retorts.

A garland of flowers in a monkey's paw. (Telugu).

See Biblical Proverbs—New Testament: "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet and turn again and rend you."

Aggrieved because she had no eyes, she purchased a looking-glass for two derhems. (Arabian).

A good head has one hundred hands. (Russian).

A miss is as good as a mile. (English).

The origin of this absurd proverb is unknown, but it has been conjectured that it is a corruption of the saying, "Amis is as good as Amile," Amis and Amile being legendary soldiers of Charlemagne who were alike in many things.

A mountain hid behind a straw. (Hindustani).

A great opportunity easily seen, or a great benefit easily obtained.

Among ten men nine are women. (Turkish).

Only one man in ten has manly qualities.

A painting on water. (Persian).

An undertaking that amounted to nothing.

As comely as a cow in a cage. (English).

"Whatever she were then (said one), she is now
To become a bride, as meet as a sow
To bear a saddle. She is, in this marriage,
As comely as is a cow in a cage."

John Heywood.

A scorpion never stung me, but I cured myself with its grease. (Italian).

As the bird flies I can count his feathers. (Bengalese).

You cannot deceive me with all your plausible arguments and explanations. I see through your scheme and know your deceitful and knavish purposes.

As wonderful as a bullock climbing a tree, or the lobe of the ear pierced with a holonga. (Assamese).

Both men and women pierce their ears in Assam.

The holonga is a pole that is balanced on the shoulders and always used in carrying burdens which are suspended from the ends.

A toad propping a bed-post firmly. (Chinese).

Can your house be burnt down with hot water? (Telugu).

Deaf people sometimes hear quickly. (Japanese).

Digging up a mountain to catch a rat. (Telugu).

Do not squeeze sour grape juice in your eye. (Osmanli).

Your troubles are of your own making. Do not vex your mind over matters that do not concern you.

Do you want a stone roller to break an egg with? (Telugu).

Fried wind and snow on the spit. (Modern Greek).

The occurrences that you describe are impossible.

He blew a conch to report that there was nothing; and beat a drum to intimate that there was not even that. (Tamil).

He blushes like a black dog. (English).

He calls for a shoeing-horn to help on his gloves. (English).

He catches the wind with a net. (English).

Many such absurd expressions are used to express the futility of attempting to accomplish the impossible.

"He gives straw to his dog and bones to his ass." "He is building a bridge over the sea." "He is making ropes of sand." "He numbers the waves." "He ploughs the air." "He seeks wool on

an ass." "He takes a spear to kill a fly." "You ask an elm-tree for pears." "You go to a goat to buy wool." "You look for hot water under the ice." (English). "He draws water with a sieve." "He hides the sun with a sieve." (Modern Greek). "To drink from a colander." "You use a lantern at noon day." (Latin). "To dig a well with a needle." (Turkish). "To go with a sieve to fetch water." "He gathers nuts among the rushes." (Welsh).

He displays his horsemanship in an earthen pot. (Tamil).

He fled from the rain and sat down under the water-spout. (Arabian).

He gave him vinegar to drink upon the wings of flies. (Arabian).

He tormented him in the most cruel and deliberate way that was possible.

He makes the camel leap a ditch. (Osmanli).

He said that the stork died while waiting for the ocean to dry in the hope of getting a supply of dried fish. (Tamil).

He sees a glowworm and thinks it a conflagration. (Turkish).

He's unco fond o' farming that wad harrow wi' the cat. (Scotch).

He tells me to put the elephant into the cotton basket, to place the basket on his head, and to lift him up. (Telugu).

He who has killed a thousand persons is half a doctor. (Tamil).

See Bible Proverbs—New Testament: "Physician, heal thyself."

All nations unite in holding physicians responsible not only for the cure but also for the death of their patients. The common people of every age have derided and ridiculed their claims, as they have the claims of priests and lawyers. This

is not surprising when it is remembered that nearly all the proverbs now in use originated in times of man's ignorance and when superstition had much to do with all the affairs of life and influenced both physicians and patients in their opinions and practices. A few proverbs will indicate the nature of the taunts that were in common use among men.

"A broken apothecary, a new doctor." "God healeth and the physician hath the thanks." "Physicians' faults are covered with earth and rich men's with money." "The patient is not likely to recover who makes the doctor his heir." "The doctor seldom takes physic." "With respect to the gout, the physician is but a lout." "Time cures more than the doctor." "While the doctors consult the patient dies." "Diet cures more than the lancet." "The physician owes all to the patient, but the patient owes nothing to him but a little money." (English). "Do not dwell in a city whose governor is a physician." (Hebrew). "The physician takes the fee but God sends the cure." (German, Spanish). "A new doctor, a new grave-digger." "A young physician should have three graveyards." "New doctor, new churchyard." "No physician is better than three." "When you call the physician, call the judge to make your will." "Who has a physician has an executioner." (German). "Time and not medicine cures the sick." "The earth hides as it takes the physician's mistakes." "The doctor says that there is no hope, and as he does the killing he ought to know." (Spanish). "The doctor's child dies not from disease but from medicine." (Tamil). "Everyone ought to be his own physician." (Modern Greek). "God is the restorer of health and the physician puts the fee in his pocket." "'Tis not the doctor who should drink the physic." (Italian). "The blunders of physicians are covered by the earth." "If you have a friend who is a physician, send him to the house of your enemy." (Portuguese). "If the doctor cures the sun sees it, but if he kills the earth hides it." (Scotch). "The doctor is often more to be feared than the disease." (French).

His head aches that has no head. (Bengalese).

This proverb is applied to men who are over desirous to obtain that which is unattainable. There is a similar Sanskrit proverb: "Headache where the head is wanting."

His nose is cut off and he says "There is a hole." (Marathi).

If a serpent love thee, wear him as a necklace. (Arabian).

Court the good opinion of those whom you fear; treat with great consideration and politeness those who have it in their power to injure you.

If iron becomes copper, a straw may become a pillar. (Tamil).

Both are impossible, so also is the matter about which you speak.

If the ocean were to become clouds, the world would be flooded. (Tamil).

If your grandmother were masculine we would call her grandfather. (Modern Greek).

Is the elephant in the rice-pot or in the water-pot? (Tamil).

"If an elephant be lost, is it to be sought in an earthen pot? "The same reason is applicable alike to elephants and earthen pots." "She will stab the elephant and cover it with a sieve." "Having tied the elephant she will cover it with a winnowing fan." "Like putting one's hand into a water-pot in search of a missing elephant." (Tamil).

It is likely the sea will take fire. (Osmanli).

"Pigs might fly, but they're very unlikely birds."

It is said that the horse has not only thrown its rider, but is digging his grave. (Tamil).

It's as true as Biglam's cat crew, and the cock rock'd the cradle. (Scotch).

It is not true.

It's by the mouth o' the cow that the milk comes. (Scotch).

You must not expect good milk from an ill fed cow. "The cow little giveth, that hardly liveth." "It is by the head the cow gi'es milk." "As the cow feeds, so she bleeds." (English). "The cow gives milk through her mouth." (German). "Whether in strath, or in glen, 'tis from her head the cow's milk comes." (Gaelic). "Out of her head the cow is milked." (Irish).

It's lang or ye need cry " Schew " to an egg. (Scotch).

One-eyed men have a vein extra. (Hindustani).

By the loss of one eye they have increased the power of vision in the other. One-eyed people are supposed to have greater knowledge than others.

Putting the cart before the horse. (Welsh).

Found in various forms among all people.

Putting the heaviest load on the weakest horse. (Welsh).

Put your head under your arm. (Hindustani).

Sending a duck to fetch geese from the water. (Welsh).

Shave the egg and take its hair. (Modern Greek).

"You can't get blood from a stone." "You can't flay a stone." "You can't strip a naked man." "One cannot shear a naked sheep." (English). "It's ill to tak' the breeks aff a Hiellandman." (Scotch). "It's hard to take the horns off a hornless cow." (Gaelic). "One can't comb a thing that has no hair." "You cannot get oil out of a wall." (French). "You cannot draw blood from a turnip." "You cannot damage a wrecked ship." (Italian). "You cannot take a cow from a man who has none." (Danish). "Like taking the bark off a stone." (Telugu). "A thousand men cannot undress a naked man." (Modern Greek). "Not even a thousand men in armour can strip a naked man." (Turkish). "You cannot strip two skins from one cow." (Chinese).

"Eggs I'll not shave; but yet, brave man, if I
Was destined forth to golden sovereignty,
A prince I'd be, that I might thee prefer
To be my counsel both and chancellor."

Robert Herrick.

She will sit in one's eye cross-legged, and tether five elephants to the pole of a dancer. (Tamil).

Should the mustache of one's aunt grow we may call her uncle. (Tamil).

Teeth do not wear mourning. (Trinidad Creole).

Smiles and laughter may cover a breaking heart.

The blind man sought for a needle in the straw-loft, and the man with a lame hand made a basket to put it in. (Modern Greek).

The distinction of big and little does not apply to snakes. (Tamil).

The egg made faces at the chicken. (Telugu).

Applied to people who insolently mock their superiors.

"It is not good or safe to point the mockery behind the grand seignior's back." (Turkish). "A disciple greater than his Guru." (Telugu).

The dwarf seizing the moon with his hands. (Bengalese).

Applied to those who revile their superiors from a feeling of jealousy or seek to obtain high official positions for which they are unqualified.

The healthy seeking a doctor. (Welsh).

Used when people speak or act inconsistently.

The hen he has caught has four legs. (Telugu).

Used in referring to a tale narrated by one who has been guilty of gross exaggeration.

The lamb teaching the sheep to graze. (Welsh).

The lazy person has no legs. (Arabian).

"None so blind as those who won't see." (English). "None so deaf as those who won't hear." (French, Italian, Spanish, Danish).

The pestle has fallen in one village, and headaches are felt in another. (Bengalese).

The injury inflicted is felt by another.

"Other folks' burdens kill the ass." (English). "Other folks' cares kill the ass." (Spanish).

There is a difference between Peter and Peter. (Spanish).

The river flowing upwards. (Hindustani).

Used in referring to something impossible.

The story of one who wandered through the jungle in search of a lamb that he had on his shoulder. (Tamil).

See Wit and Humour in Proverbs: "One man's beard is burning, another goes to light his cigarette by it."

Proverbs of absent-mindedness are numerous:

"By mistake he poured butter-milk into butter-milk." (Telugu). "Searching the village for the copper pot which is under his arm." "The shoemaker is sitting on his awl and beats his boy for taking it." "The child is on her hip and she searches the Maharwada for it." (Marathi). "The milk is on the fire, and the thoughts elsewhere." "Crying a child through the town, and it is in the nurse's lap." (Bengalese). "Ye're like the man that sought his horse, and him on its back." (Scotch). "You look for the horse you ride on." (Russian). "He looks for his ass and sits upon his back." (French). "The butcher looked for his knife while he had it in his mouth." "The butcher looked for the candle, and 'twas in 's hat." (English).

The world going upside down, the horse mounted on the horseman. (Gaelic).

Thou readest the Psalms to the inhabitants of the tombs. (Arabian).

"The Psalms are seldom read by Moslems because they assert that the Christians have interpolated them; yet they acknowledge that David was inspired by Heaven when he composed and sang them. Nobody thinks, however, of reading or reciting to the dead."—*J. L. Buckhardt.*

You are unlike other men: you do what no one else would think of doing.

To ask the blind if it is daybreak. (Welsh).

To bind the water with thread. (Persian).

This saying is used by the Persians for two purposes:
(1) He is engaged in an impossible or useless occupation; and
(2) He is accomplishing his purposes by stratagem.

To cool the eyes by applying butter to the soles of the feet. (Marathi).

The man high in authority and influence benefits himself by bestowing favours on those who occupy a lower station in life.

To dip up the great ocean with a small shell. (Japanese).

To give a shellful of medicine to a sick mountain. (Marathi).

The means would be inadequate and the procedure absurd, but no more absurd than attempting to remedy a great evil by the use of insignificant measures.

To give the loaf and ask for the slice. (Welsh).

To grease a lump of lard. (Welsh).

To keep a dog and bark yourself. (English, Scotch, Welsh).

To keep servants in the house and do your own work.

To make a peg firm by shaking it. (Marathi).

To render an opinion regarding a matter about which one has made few inquiries and is only partially informed.

To make a young tree grow in the divan passage. (Osmanli).
This would be impossible as the divan passage is usually paved with stone and is in constant use.

To pound water in a mortar. (Persian).

To show the path to one who knows it. (Welsh).

To tie a priest's hair in a knot. (Japanese).
Which would be impossible owing to the fact that the priests shave their heads.

Using a mirror to look at one's bracelets. (Bengalese).
Exerting oneself to discover that which is plainly visible.

"Why, man, have you got up into the tamarind tree?" He replied, "To pluck grass for my kitten." (Tamil).
"You fellow, Why did you go up the cocoanut tree? When thus addressed, he replied, "I went to get grass for the calf." (Tamil).
Equivalent to the common phrase, "It's none of your business."

You dance in a net and think nobody sees you. (English).

SUPERSTITION IN PROVERBS

See Fortune and Luck in Proverbs.

After a dream of a wedding comes a corpse. (English).

It was a common superstition of olden times that when anyone, particularly lovers, dreamed about marriage, death and disaster were sure to follow.

To dream about a wedding always "denotes the death of some near friend or relation, with loss of property and severe disappointment."

Old English Chapbook.

"To dream you are married is ominous of death and very unfavourable to the dreamer; it denotes poverty, a prison, and misfortune."

Old English Chapbook.

A gift on the thumb is sure to come; a gift on the finger is sure to linger. (English).

This proverb does not refer, as is often supposed, to presents that may be received or withheld, but to some impending good or evil. "Gift" was a colloquial word that was applied in mediæval times to the white spots that sometimes appear on the finger nails.

"Specks on the fingers, fortune lingers;
Specks on the thumbs, fortune surely comes."

It was the custom of people in olden times to count the white spots that they saw on their nails and touch them one after another, beginning with those on the thumb and proceeding to those on each of the fingers. As this was done the counter would say, "Gift—Friend—Foe—Sweetheart to come—Journey to go." Sometimes "Letter" was substituted for "Sweetheart to come."

A hair of the dog that bit you. (English).

"To take a hair of the same dog." (English).
To take more of the liquor that intoxicated you."

"Early we rose, in haste to get away;
And to the hostler this morning, by day,
This fellow called: 'What ho! fellow, thou knave!
I pray thee let me and my fellow have
A hair of the dog that bit us last night—
And bitten were we both to the brain aright.
We saw each other drunk in the good ale glass,
And so did each one each other, that there was.
John Heywood.

Another and older meaning was that when a person had been bitten by a dog it was desirable to secure one of the animal's hairs and place it on the wound for a cure.

A king reigns on land, in half-filled-up tanks reigns the water sprite. (Assamese).

The water sprite is an evil spirit that is supposed to haunt the swamps and marshes and lead people astray.

A man had better ne'er be born as have his nails on a Sunday shorn. (English).

"Cut them on Monday, cut them for health;
Cut them on Tuesday, cut them for wealth;
Cut them on Wednesday, cut them for news;
Cut them on Thursday, a new pair of shoes;
Cut them on Friday, cut them for sorrow;
Cut them on Saturday, see your sweetheart t'
morrow."—*Old English Rhyme.*

A serpent unless it devours a serpent grows not t dragon. (Latin and Greek).

A Sunday child never dies of plague. (French).

"A child of Sunday and Christmas Day
Is good and fair, and wise and gay."

Bush natural; more hair than wit. (English).

Meaning that when a person has a large quantity of hair on his head he is deficient in intellect.

Shakespeare refers to this superstition in *Tu Gentlemen of Verona* (Act III, Scene 1) whe

If skin-spots come, our wants will be supplied. (Marathi).

If the skin becomes discoloured or if moles or other blemishes appear on the cheeks it is a good sign.

If the cow snore, the cow-house will fill; if the bullock snore, the master will die. (Marathi).

Mr. A. Manwaring suggests that the last part of this proverb may imply that the bullock is weak and therefore not able to work and support its master.

thou seest a one-eyed person pass by, turn up a stone. (Arabian).

"The people of Cairo turn up a stone or break a water-jar behind the back of any person whom they dislike, just on his leaving them, hoping thereby to prevent his return; this is a kind of incantation. The term *one-eyed* here expresses a person disagreeable on any account. The Arabs regard a one-eyed man as a bad omen, and nobody wishes to meet him."

J. L. Burckhardt.

In the home the wife is supreme, in the ditch reigns the water sprite. (Assamese).

The water sprite is supposed to preside over tanks, drains, ditches, etc., and sometimes draws down helpless victims and destroys them.

"By digging a drain you have brought the evil sprite closer." By digging a drain near your house you enable the evil sprite to come closer to you. (Assamese).

"The king reigns on land, in half filled up tanks reigns the water sprite." (Assamese).

:ep a wall-eyed horse and be ruined. (Urdu).

Kiss the black cat, an' 'twill make ye fat; kiss the white one, 'twill make ye lean. (English).

'Malisons, Malisons, mair than ten, wha harries the queen o.f heaven's wren. (Scotch).

Malisons—*i.e.*, curses or maledictions.

"The wren, being able to fly higher than any other bird, secured the coveted fire from heaven and

started on her earthward journey, but in her descent her wings began to burn, compelling her to intrust her precious burden to the robin, whose feathers also burst into flames as his breast still shows. The lark, coming to the rescue, brought the prize in safety to mankind on earth. In some parts of Brittany it is said that the wren brought the fire from the lower regions and that her feathers were scorched as she passed through the keyhole. On this account the wren, together with the robin, the lark, and the swallow as fire bringers, are regarded as sacred and the robbing of their nests as an act of horror. In some of the French provinces such crimes are believed to be punished by the destruction of the offender's house by lightning. Another superstition is that the fingers of the offending hand will shrivel away and drop off."—*Margaret Coulson Walker* in *Bird Legend and Life.*

"The robin and the wren are God Almighty's cock and hen.
The martin and the swallow are God Almighty's bow and arrow." (English).

"The robin and the wren are God's cock and hen,
The spink and the sparrow are the de'il's bow and arrow." (English).

In Ireland the wren is regarded as under the special protection of the Virgin Mary, and the saying, "The little wren, our Lady's hen," is common.

Notwithstanding the respect that is generally paid to the wren, the bird has had a bad reputation. In Norse mythology she is a malignant fairy, and among the superstitions of the Isle of Man there is one that she lures men into the sea by her songs and charms, particularly on Christmas Day, and then causes them to be drowned.

There is an old tale that when St. Stephen was awaiting his execution the men who were appointed to guard him fell asleep, whereupon the Saint determined to take advantage of the fact and escape, but on starting to go a wren flew in the face of one of the guards and awoke him. It is because of this tale that on St. Stephen's Day (December 26th) the young men on the Isle of Man go about carrying little biers decorated with

flowers, evergreens, and ribbons, on which lies a dead wren. When carrying this bier they make a pretence that it is heavy and act as though it required all their strength to hold it up. With this burden they go about singing.

Marry in Lent and you'll live to repent. (English).

The English church has always discouraged marriage during Lent, and ill luck has always been thought to follow marriages that take place during the month of May.

See Fortune and Luck in Proverbs: "May chets, bad luck begets."

It is a common belief in Russia that marriage engagements made at Eastertide brought wealth; at Ascensiontide, health; at Whitsuntide, domestic peace; and at Trinity, a large family.

"When Advent comes do thou refraine.
Till Hillary sett ye free againe
Next Septuagesima saith thee nay,
But when Lowe Sunday comes thou may,
Yet at Rogation thou must tarry
Till Trinitie shall bid thee marry."

Old English Register Rhyme.

Misfortunes come on horseback and go away on foot. (French).

"Misfortunes come on wings and depart on foot." "Misfortunes seldome come alone." (English). "Misfortunes come by forties." (Welsh). "Ill comes upon waur's back"—a great misfortune is sure to follow another that is greater. (Scotch). "After losing, one loses roundly." (French). "A misfortune and a friar are seldom alone." "One misfortune is the eve of another." (Italian).

"Whither goest thou, Misfortune?" "To where there are more." "Whither goest thou, Sorrow?" "Whither I am wont." "Welcome, Misfortune, if thou comest alone." (Spanish Saying).

Remove the gate of thy stable to another side. (Arabian).

This advice is said to be given when a house is reputed to be in danger from the evil eye. The owner, at such times, usually walls up his gate

and opens a new one on another side, thus diverting the baneful influences of an enemy who may have an evil eye.

Sowing fennel is sowing sorrow. (English).

This proverb is thought by some to be purely American, but it was brought to New England by the early English settlers.

The axe which cuts the tree is not afraid; but the woodman makes a sacrifice to his head. (Yoruba—West African).

The axe is not afraid of the evil spirits that inhabit the tree, but the woodman is afraid lest the evil spirits should cause the axe to injure him, so he offers a sacrifice to the good genius that resides in his head before striking a blow at the trunk.

The dog's death approaches when he eats the bread of the shepherd. (Persian).

It is also said, "The dog's death approaches when he sleeps in a mosque."

The first snail going with you, the first lamb meeting you, bodes a gude year. (Scotch).

The night is no man's friend. (German).

Though the night furnishes rest and refreshment for the wearied body and gives strength for the duties of the day, yet in Northern mythology it has always been regarded as hostile to men. Etymologically "night" is the "dead" time, when men in sleep seem to part from life for a season and become oblivious to all its interests.

"Night, sable goddess! from her ebon throne,
In rayless majesty, now stretches forth
Her leaden sceptre o'er a slumb'ring world
Silence, how dead! and darkness, how profound!
Nor eye, nor list'ning ear, an object finds,
Creation sleeps. 'Tis as the general pulse
Of life stood still, and Nature made a pause;
An awful pause! prophetic of her end."

Edward Young.

If red hair was disliked, yellow hair was held in aversion. He on whom nature had bestowed hair of that colour was regarded as ill favoured and almost deformed.

FORTUNE AND LUCK IN PROVERBS.

See Superstition in Proverbs

WITHOUT SUPERSTITION

A bold man has luck in his train. (Danish).

"Good courage breaks ill luck." (English). "Fortune favours the brave." (Latin, Spanish, English). "To the bold man fortune gives her hand." (English, Spanish, German, Portuguese, French). "Cowards have no luck." (German). "Fortune helps the daring but repulses the timid." "Fortune smiles upon the brave and frowns upon the coward." (Latin). "Fortune is not far from the brave man's head." (Turkish).

The Germans say: "Fortune helps the bold, but not always."

A stout man crushes ill luck. (Spanish).

Everyone is the author of his own good fortune. (French).

Everyone is the maker of his own fate. (English).

"'Everyone is the maker of his own fortune'; and an uneasy, necessitous, busy man seems to me more miserable than he that is simply poor."—*Michael de Montaigne.*

Every wind is against a leaky ship. (Danish).

Fortune comes to her who seeks her. (Italian).

"Luck comes to those that look after it." (Spanish).

Fortune does not stand waiting at anyone's door. (Dutch).

Fortune helps them that help themselves. (English).

Fortune is the companion of virtue. (Latin).

Some men are so sure that they are the creatures of luck that the combined force of religion, philosophy, education, and experience is unable to change their opinion. "It never occurs to fools," said Goethe, "that merit and good fortune are closely united."

The word "Luck" is said to be derived from an old Anglo-Saxon verb meaning "to catch" and therefore signifies something caught. Such a derivation seems reasonable in view of the fact that prosperity and adversity are thought by many to be dependent on fleeting opportunities that must be seized in passing; whereas they are the result of an overshadowing providence and the working out of fixed laws.

Good fortune ever fights on the side of prudence. (Greek).

Good luck comes by cuffing. (English).

"Good luck comes by elbowing." (Spanish).

Industry is the mother of good fortune. (Spanish).

"The goddess of fortune dwells in the feet of the industrious; the goddess of misfortune dwells in the feet of the sluggard." (Tamil).

Luck follows the hopeful, ill luck the fearful. (German).

Luck stops at the door and inquires whether prudence is within. (Danish).

Luck will carry a man across the brook if he is not too lazy to leap. (Danish).

Put your finger in the fire and say it was your fortune. (Scotch).

The devil's children have the devil's luck. (English).

There is no one luckier than he who thinks himself so. (German).

WITH SUPERSTITION

A drop of fortune is worth a cask of wisdom. (Latin).

"A handful of luck is better than a sackful of wisdom." "Half an ounce of luck is better than a pound of sense." (German). "A grain of good luck is better than an ass-load of skill." (Persian). "An ounce of luck is better than a pound of wisdom." (English). "Who has luck needs no understanding." (German).

Adversity makes a man, luck makes monsters. (French).

"Tribulation brings understanding." (Latin). "Wind in the face makes a man wise." (French). "Adversity makes a man wise, not rich." "Wisdom is a good purchase, though we pay dear for it." (English). "Misfortune is a good teacher." (German).

A good bone never falls to a good dog. (French).

"The worst pig gets the best acorn." (Spanish, Italian, Portuguese). "The worst pig often gets the best pear." (English). "The worst service, the better luck." (Dutch).

"Other rules may vary, but this is the only one you will find without exception—that, in this world, the salary or reward is always in the inverse ratio of the duties performed."—*Sydney Smith.*

A jackal gives luck to those he meets, but let him beware of a dog. (Hindustani).

To meet a jackal is regarded by the people as an omen of good luck.

A lucky man needs little counsel. (Scotch, English).

Sometimes the proverb is rendered, "Lucky men need no counsel."

A man does not seek his luck, his luck seeks its man. (Turkish).

A meeting in the sunlight is lucky and a burying in the rain. (Irish).

An unlucky fish tak's bad bait. (Scotch).

An unlucky man's cart is eithly coup'd. (Scotch).

Coup'd—overturned.

"An unhappy man's cart is eith to tumble." (Scotch).

Bad luck, bad credit. (German).

Bad luck often brings good luck. (German).

"Give a man but luck and he'll run through all the dangerous difficulties, both of sea and land, with success, and seldom or never fail of being happy, even beyond his own hopes. 'Tis wonderful how some persons thrive an-end in the world, and seem to prosper upon their very losses."—*Oswald Dykes.*

Better be the lucky man than the lucky man's son. (Scotch).

"Better be lucky born than a rich man's son." (English).

Born of a white woman. (Latin).

Used in referring to one who was thought to be lucky.

By land or water the wind is ever in my face. (English).

By the cat's good luck the string is broken. (Hindustani).

It is lucky for the cat when the string breaks by which food is hung to the rafters.

This proverb is applied to people who are favored by circumstances over which they have no control, and are thus enabled to secure benefits that they have not earned and positions beyond their ability to fill.

Dirt bodes luck. (Scotch).

The cleanly are comfortable, the dirty are lucky.

Even the street dog has his lucky days. (Japanese).

Fair eyes, unlucky hands. (Modern Greek).

This saying is applied to people who prefer "genteel poverty" to thrift and comfort.

Few have luck, all have death. (Danish).

"Luck is for the few, death for the many." (German).

For him who is lucky even the cock lays eggs. (Modern Greek, Russian).

"The lucky man's bitch litters pigs." (Spanish). "From twelve eggs he gets thirteen chickens." "His hens lay eggs with two yolks." (German). "He extracts milk even from a barren goat." "He planted pebbles and took potatoes." (Greek).

Fortune and misfortune are neighbours. (German).

"Fortune and misfortune are two buckets in a well." (German). "Fortune and misfortune dwell in the same courtyard." (Russian).

Fortune can take from us only what she has given us. (French).

Fortune has wings. (German).

"Then in blynde fortune put not thy truste,
For her brightness sone receyveth ruste;
Fortune is fykill, fortune is blynde,
Her rewardes be fykill and unkynde."

Old Rhyme, 1784.

Fortune is a woman, if you neglect her today expect not to regain her tomorrow. (French).

Fortune is round, it makes one a king another a beggar. (Dutch).

"Fortune makes kings out of beggars and beggars out of kings." "Fortune makes kings and fools." (German).

Fortune knocks once at least at every man's door. (English).

"When fortune knocks open the door." (German, Italian).

"The goddess (Fortuna) is said to have once appeared in a vision to the Emperor Galba, who reigned A.D. 68–69, and to have informed him that she was standing weary before his door, and

that, if she were not quickly admitted, everyone dear to him would become her prey. On awakening he found outside the entrance-hall of his palace a bronze figure of fortune which he concealed beneath his garments and carried to his summer residence at Tusculum. There he set apart a sanctuary for the image and offered prayer to it each month, keeping, moreover, in its honour an all-night vigil every year."—*Robert Means Lawrence* in *Magic of the Horse Shoe.*

Fortune rarely brings good or evil singly. (English).

Fortune sometimes favours those she afterwards destroys. (Italian).

"'The world's a lottery,' cries the losing gamester; and he that wins one while, perhaps, may have nothing to brag of at the foot of the account. The tables may turn again, and then he must come off a loser, notwithstanding all his former lucky hits."—*Oswald Dykes.*

Fortune wearies with carrying one and the same man always. (English).

Give a man luck and throw him into the sea. (English).

"Pitch him into the Nile and he will come up with a fish in his mouth." (Arabian).

God send you luck, my son, and little wit will serve your turn. (English).

"A little wit ser's a lucky man." (Scotch).

Good luck is better than early rising. (Irish).

"If fortune favours you, go and sleep at ease." (Persian). "Have fortune and go to sleep." (Italian).

Good luck is not sold in the market. (Persian).

Hap and mishap govern the world. (English).

"'Tis a common saw, that time and chance happen to all men, but when we see a person prodigiously fortunate and prosperous, we are apt to make a banter of the blessing, and jest upon Providence,

with the 'romance of Fortunatus' cap,' 'Luck in a Bag,' and 'What says Pluck?' Thus is heaven foolishly insulted; and the success either of living happily , of marrying well, or of making one's fortune fairly any other way in the world, chances to be often ignorantly lampoon'd and falsely attributed to a mistaken Deity."

Oswald Dykes.

He dances well to whom fortune pipes. (English).

He falls on his back and breaks his nose. (French, Italian, English).

He is a horse with four white feet. (French).

He is lucky who forgets what cannot be mended. (German).

He that has luck brings home the bride. (German).

"He that has luck leads the bride to church." (Dutch).

He that laughs on Friday will weep on Sunday. (English).

See Superstition in Proverbs: "Friday is cross day for marriage."

Friday has generally been considered unlucky, yet it was the birthday of Washington, Bismarck, Gladstone, Disraeli, General Scott, and Spurgeon. While many untoward events have taken place on Friday, the records of history show that numerous achievements in art, science, discovery, and beneficence took place on the day. In common with every other day of the week, it is marked with good and evil both in the affairs of men and nations.

"He that sings on Friday will weep on Sunday." "As the Friday, so the Sunday; as the Sunday, so the week." "On Thursday you'll see what Friday will be." "Fridays in the week are never alike." "Friday's hair and Sunday's horn goes to the D'ule on Monday morn." "Friday in the week is seldom a leek." "Friday's night dream on Saturday told is sure to come true be it never so old." "Friday's moon, come when it will,

comes too soon." "If you hear anything new on a Friday, it gives you another wrinkle on your face and adds another year to your age." (English).

"Whoever is born on Friday must experience trouble." (Tyrolese). "Fine on Friday, fine on Sunday; wet on Friday, wet on Sunday. (French).

Sometimes in Old England a person whose visage was gloomy or who looked disheartened was said to be "Friday-faced."

The widespread opinion that Friday brought ill luck is said to have been due to the fact that Jesus was crucified on that day. As the event seemed to men of old a good reason for regarding the day as ominous of evil, it was easy to imagine other reasons to confirm their opinion, hence it was held that Friday was the day on which Adam ate the forbidden fruit and on which he was driven out of Paradise, the day on which Cain killed his brother, the deluge began, the tongues of the tower builders were confused, the plagues of Egypt began, Stephen was stoned, Herod the Great slew the children of Bethlehem, John the Baptist was slain, Peter was crucified, and Paul was beheaded.

There is no evidence that the prejudice against Friday is due to the fact that Jesus was crucified on that day. It was regarded as unlucky long before the Christian era and looked upon as an unauspicious time to begin a journey, make a visit, undertake an enterprise, or perform a task.

There is an aversion to the day among the Brahmins of India, the peasants of Russia, the people of France, Germany, Spain, Italy, and other lands; indeed the aversion is well-nigh universal.

On the other hand, the day has not been without its defenders. It was selected by Mahomet for public prayer and is believed by Mohammedans as the most auspicious day of the week. In mediæval times it was considered by the Germans and Hebrews as the most suitable day for weddings. Egyptians hold Friday in honour. In Servia a child is considered particularly fortunate who is born on the day, for the reason that

the fact will protect him in after life from the assaults of hogs and sorcerers; and among the North Germans it is held to be the best day on which to begin gathering the harvest.

He was born upon St. Galtpert's night, three days before luck. (Dutch).

He who has bad luck hazards boldly. (Spanish).

He who is lucky passes for a wise man. (Italian).

He would break his neck upon a straw. (Italian).

"He would drown in a spoonful of water." (Italian).

He would sink a ship freighted with crucifixes. (Provençal).

If an unlucky man becomes a cultivator, either his oxen die or there is a want of rain. (Hindustani).

"If I went to sea I should find it dry." (Italian). "Wherever the human wretch goes there will be famine." (Hindustani). "When bad fortune becomes one's companion, he will be bitten by a dog although mounted on a camel." "If an unlucky person goes to the river he makes it smoke"—sets it on fire. (Persian). "If I were to trade in winding-sheets no one would die." (Arabian). "If my father had made me a hatter, men would have been born without heads." (German, Irish).

If e'er you mak' a lucky puddin' I'll eat the prick. (Scotch).

If ever you become lucky, which you never will, I'll get nothing out of it.

If fortune assist you, your teeth can break an anvil; but should it desert you, your teeth will be broken by eating flummery. (Persian).

If he starts on Wednesday he will return at some time or other. (Marathi).

He will be sure to return as Wednesday is a lucky day on which to begin a journey.

If he threw up a groschen on the roof down would come a thaler to him. (German).

If it is to be luck, the bull may as well calve as the cow. (Danish).

If there be two sneezes from one nostril, Shadeva says the omen is good. (Marathi).

Shadeva was a celebrated astrologer.

If thou wert to see my luck, thou wouldst trample it under foot. (Arabian).

You are so unlucky that you would not profit by my good luck if it were yours.

Ill luck enters by arms full, and departs by inches. (Spanish).

Ill luck is worse than found money. (English).

It avails little to the unfortunate to be brave. (Spanish).

It is a bad omen to meet one with a high forehead and curly hair. (Tamil).

It is better to be born lucky than rich. (English).

"Better be born lucky than wise." (English, Italian).

It is easier to win good luck than to retain it. (Latin).

It is lucky to see a wolf; it is also lucky not to see one. (Persian).

It is considered a good omen in Persia to see a wolf when beginning a journey; it is also considered unfortunate to meet another wolf on the way because of the fear and nervousness which would be excited.

It is not every man who is the son of Gaika. (Kaffir).

Gaika was a very wealthy South African.

It's no sonsie to meet a bare fit i' the mornin'. (Scotch).

It was my luck, my laddy. (Scotch).

Labour without luck helps not. (German).

Left and right brings good at night. (English).

The reference is to the itching of the eyelids. When the lids of the right eye itch, it is a sign of good luck; when the lids of the left eye itch, it is a sign of bad luck; when the lids of both eyes itch at the same time, it is a sign that good will come at night.

"Left before right, you'll cry before night." "Left eye cry, right eye joy." (English).

Luck gives many too much, but no one enough. (German).

"Luck has much for many but enough for no one." (Danish).

Luck has but a slender anchorage. (Danish).

Luck is better than a hundred marks. (Danish).

Luck perhaps visits the fool, but does not sit down with him. (German).

"Luck meets the fool but he seizes it not." (German). "Fortune often knocks at the door, but the fool does not invite her in." (Danish).

Luck seeks those who flee, and flees those who seek it. (German).

Maggots breed in his salt box. (Basque).

Mair by luck than gude guiding. (Scotch).

Marry in May and rue for aye. (English).

May has always been considered as an unlucky month in which to be married. The reason for the prejudice is unknown. Some have thought that it was because the month should be set apart and dedicated to the Virgin Mary, but the prejudice existed before Christ was born and in non-Christian lands.

"No tapers then should burn, nor ever bride,
Link'd at this season long her bliss enjoy'd;
Hence our wise masters of proverbs say,
The girls are all stark naught that wed in May."
Ovid.

The above quotation was placed on the gates of Holyrood Palace on the morning of May 16, 1567, when Mary Queen of Scots married Bothwell.

"Let maid or widow that would turn to wife,
Avoid this season dangerous to life;
If you regard old saws, mind this they say,
'Tis bad to marry in the month of May."

Ovid.

That the prejudice against May marriages is common is attested by many proverbs: "Marry in May, repent always." "May is the month to marry bad wives." "The girls are stark mad that wed in May." "'Tis bad to marry in the month of May." (Latin). "Marriage in May is unlucky." "Good folks do not marry in May." (Russian). "Who marries between sickle and scythe will never thrive." (English). "May birds are aye cheepin'," —referring to the supposed physical weakness of children whose parents married in May. "O' the marriages in May, the bairns die o' a decay." "To marry in May is to wed poverty." (Scotch).

"The proverbs teach and common people say,
It's ill to marry in the month of May."

Old Rhyme.

More luck than wit. (Dutch).

More unlucky than a dog in church. (Italian).

Ne'er luck when a priest is on board. (Scotch).

Andrew Cheviot declares that the superstition among sailors that it is unlucky to have a priest on board a vessel is still held in Scotland and that it probably originated with the story of Jonah.

See a pin and let it lie, you're sure to want before you die. (English).

There are various renderings to this proverb. Among them are the following: "See a pin and let it lie, you'll want a pin before you die." "See a pin and let it stay, you'll want a pin another day." "See a pin and let it lay, bad luck you'll have all the day." "See a pin and let it lie, all the day you'll have to cry."

The proverb is frequently lengthened by prefixing the statement, "See a pin and pick it up, all the day you'll have good luck."

The same thought is expressed in the English saying: "He that will not when he may, when he will he shall have nay."

We are told that Sir W. Coventry quoted the maxim to Charles II., "He that will not stoop for a pin will never be worth a pound," and declared it to be an English proverb.

She that pricks bread with fork or knife will never be happy maid or wife. (English).

It was thought to be unlucky in the middle ages to prick bread with anything but a skewer.

The bird of prosperity has lodged on his head. (Turkish).

The de'il's bairns hae aye their daddy's luck. (Scotch).

The feet of mendicants drive away ill luck. (Persian).

The highest spoke in fortune's wheel may soon turn lowest. (English).

The lucky man has a daughter for his first-born. (Portuguese, Spanish).

The lucky man waits for prosperity; the unlucky man gives a blind leap. (Irish).

"He that takes too great a leap falls into the ditch." "Look before you leap, for snakes among sweet flowers creep." (English). "Take care before you leap." (Italian). "Before you leap look at the ground." (Malabar). "First consider, then begin." (German). "He that looks not ere he loup, will fa' ere he wat." (Scotch). "Look before you leap." (In many languages).

"Look ere thou leap, see ere thou go."

Thomas Tusser.

"And though they seem wives for you never so fit,
Yet let not harmful haste so far outrun your wit,

But that ye hark to hear all the whole sum
That may please or displease you in time to come;
Thus by these lessons, you may learn good cheap
In wedding and all things to look or ye leap."
John Heywood.

The melon and marriage must depend upon good luck. (Spanish).

The morning salutation to the bean-seller, and not to the druggist. (Arabian).

It is generally believed in the East that the luck of the day is dependent on the first object seen in the morning. It is more fortunate therefore to meet the seller of coarse horse-beans (used for food by the lower classes), who provides them for healthy peasants, than to meet a druggist, who is the common physician for those who may be ill.

The most friendly fortune trips up your heels. (French).

There is no fence against fortune. (English).

"There is no fence against a panic." "There is no fence against a flail." (English).

There is no one luckier than he who thinks himself so. (German).

The son of the white hen. (Spanish).

A phrase applied to men who are supposed to be lucky.

The sun once stood still, the wheel of fortune, never. (Spanish).

See Josh. x : 13.

The unfortunate are counted fools. (English).

The waur luck now, the better anither time. (English, Scotch).

"If you had won it, certainly you had.
No, no; when Fortune means to men most good,
She looks upon them with a threatening eye."
SHAKESPEARE: *King John.*

The wheel of fortune turns quicker than a mill wheel. (Spanish).

What's worse than ill luck? (English, Scotch).

What is worse than ill luck? The anticipation of it —hence the wisdom of the Irish saying: "Every man has bad luck awaiting him some time or other, but leave the bad luck to the last; perhaps it may never come."

When fortune opens one door, she opens another. (German).

When fortune reaches out her hand one must seize it. (German).

When fortune smiles on thee take advantage. (English).

"When smiling fortune spreads her golden ray,
All crowd around to flatter and obey,
But when she thunders from the angry sky,
Our friends, our flatterers, our lovers fly."

Ovid.

When luck is wanting diligence is useless. (Spanish).

"For there's nae luck about the house,
There's nae luck at a';
There's little pleasure in the house
When our gude man's awa'."

W. J. Mickle.

When you're in ill luck, a snake can bite you even with its tail. (Martinique Creole).

Who changes country, changes luck. (Italian).

"Who changes his condition changes fortune." (Italian). "Change of pasture makes fat calves." (English).

Who has luck warms himself without fire and grinds without wind or water. (German).

Who has no ill luck grows tired of good. (Spanish).

Whom fortune favours the world favours. (German).

You must have good luck to catch hares with a drum. (Danish).

A cloudy sky on Friday and Saturday, says Bhadarri, is a sure precursor of rain. (Behar).

"Bhaddar," Mr. John Christian tells us, "was a local poet of some fame. He interpreted the signs of the seasons in rhymes which have passed into proverbs. . . . When very young he was stolen from his home in Shāhabad by a famous magician or astrologer, who carried him away to his country and adopted him. Bhaddar became so thoroughly proficient in astrology and all the mystic arts, that his patron gave him his daughter in marriage."

A fine Saturday, a fine Sunday; a fine Sunday, a fine week. (English).

"Fine on Friday, fine on Sunday; wet on Friday, wet on Sunday." (French). "There is never a Saturday without some sunshine." (English).

A foul morn may turn to a fine day. (English).

See Proverb: "If it rains before seven, 'twill cease before eleven."

"A misty morning may have a fine day." "Cloudy mornings turn to clear evenings." "Rain before seven, clear before eleven." "If rain begins at early morning light, 'twill end ere day, at noon is bright." (English). "Morning rains are soon past." (French). "When it rains in the morning, it will be fine at night." "When it rains about the break of day, the traveller's sorrows pass away." (Chinese). "Three foggy or misty mornings indicate rain." (American: Western U. S.)

A flood in the river means fine weather. (Welsh).

"A river flood, fishes good." (Spanish).

After a rainy winter follows a fruitful spring. (English).

"If there is much rain in winter, the spring is generally dry." (Greek). "Rain in September is good for the farmer, but poison to the vine growers." (German).

After clouds a clear sun. (Latin).

"After clouds clear weather." "A southerly wind and a cloudy sky proclaim it a hunting morning." "When clouds after rain disperse during the night, the weather will not remain clear." "Cloudy mornings turn to clear evenings." "When the clouds of the morn to the west fly away, you may conclude on a settled fair day." "If clouds be bright, 'twill clear tonight; if clouds be dark, 'twill rain, do you hark?" "If the sky beyond the clouds is blue, be glad, there's a picnic for you." (English).

After rain comes heat. (Welsh).

A green Christmas makes a fat churchyard. (English, Scotch, Danish).

See Christmas and Easter Proverbs and Contradicting Proverbs: "A black Christmas makes a fat churchyard."

"Many slones, many groans." When there is abundant fruit on the black thorn, there will follow a hard winter with much poverty and suffering. "Many nits, many pits." When the nut trees are full of nuts, one may expect a large number of deaths and burials. "When roses and violets flourish in autumn, it is an evil sign of plague and pestilence during the following year." (English).

John Ray, commenting on this proverb, declared that there was no great mortality nor epidemic in England during the summer and autumn of 1667, yet the preceding winter was unusually mild and that the last great plague that visited the country followed a very severe and frosty winter.

A mackerel sky never holds three days dry. (English).

"Mackerel sky, mackerel sky, never long wet and never long dry." "Mackerel clouds in sky,

expect more wet than dry." "A mackerel sky is as much for wet as 'tis for dry." "Mackerel scales, furl your sails." "A mackerel sky, not twenty-four hours dry." "A mackerel sky denotes fair weather for that day, but rain a day or two after." "Mackerel sky and mares' tails make lofty ships carry low sails." (English).

"It is still an article of belief even among educated people that what is called a mackerel sky prognosticates wet. In Scotland they hold the same thing of the clouds when they present three distinct shades. In Carr's *Dialect of Craven*, 1828, i., 221, it is said that Hen Scrattins are 'small and circular white clouds denoting rain or wind. A friend informs me,' says the writer, 'that it is usual in Devonshire for the people to say, "See mackerel backs and horse-tails," as indicative of rain or wind.'"—*C. Carew Hazlitt.*

A March wisher is never a good fisher. (English, Scotch).

March, when blustering and stormy, is not a good month for fishing.

An evening red and a morning grey, two sure signs of one fair day. (English).

See Matt. xvi : 2, 3.

"An evening grey and a morning red will send a shepherd wet to bed." "Evening grey and morning red make the shepherd hang his head." "Evening grey and morning red, put on your hat or you'll wet your head." "A red evening and a white morning, rejoice the pilgrim." (English). "A red evening and a grey morning set the pilgrim a-walking." (Italian). "An evening red and morning grey make the pilgrim sing." (French). "Evening red and weather fine; morning red, of rains a sign." (German). "The evening red and morning grey are the tokens of a bonnie day." (Scotch). "A red sky in the morning, occasional showers; a red sky in the evening, fine weather is ours." (Welsh).

A rainbow in the morn, put your hook in the corn; a rainbow at eve, put your hook in the sheave. (English).

"If the rainbow comes at night, the rain has gone

quite." "A rainbow in the morning is the shepherd's warning; a rainbow at night is the shepherd's delight." (English). This last proverb is sometimes given in the following rhyme:

"The rainbow in the morning
Is the shepherd's warning
To carry his coat on his back;
The rainbow at night
Is the shepherd's delight
For then no coat will he lack."

"Rainbow to windward, foul fall the day; rainbow to leeward, damp runs away." (English). "Rainbows with the new moon, rain until the end." (Welsh). "The rainbow has but a bad character, she ever commands the rain to cease." "If there's a rainbow at eve, it will rain and leave." "The boding shepherd heaves a sigh, for see, a rainbow spans the sky." "When rainbow does not touch water, clear weather will follow." (American). "If the rainbow appears when the rain has just begun, the earth will be filled; if at the end, it is a sign that the rain will stop." (Behar).

"The weather's taking up now
For yonder's the weather gaw;
How bonny is the east now!
Now the colors fade awa'."—*Scotch Rhyme.*

The weather gaw—*i.e.* a fragment of a rainbow.

"A weather-gall at morn, fine weather all gone;
A rainbow towards night, fair weather in sight.
Rainbow at night, sailor's delight;
Rainbow in morning, sailors take warning."
English Nautical Rhyme.

"If the partridge sings when the rainbow
Spans the sky,
There is no better sign of wet than when
It isn't dry."
Spanish Rhyme.

At twelfth day, the days are lengthened a cock's stride. (Italian).

"Some say that, if on the twelfth of January the sun shine, it foreshows much wind. Others predict by St. Paul's Day (January 25th), saying

if the sun shine it betokens a good year; if it rain or snow, indifferent; if misty, it predicts great dearth; if it thunder, great winds and death of people that year."—*Shepherd's Almanac* (1676).

A wet year will make a full barn, but not of corn. (Welsh).

"After a wet year a cold one." "A dry year never starves itself." (English). "A dry year never beggars the master." "A bad year comes in swimming." (French). "Misty year, year of cornstalks." (Spanish).

Better be bitten by a snake, than to feel the sun in March. (English).

"March flowers make no summer bowers." "March damp and warm will do farmer much harm." (English). "A dry March never brings its bread." "March grass never did good." (American). "When flies swarm in March, sheep come to their death." "When gnats dance in March, it brings death to sheep." (Dutch). "The March sun wounds." (Spanish). "Better slaughter in the country than March should come in mild." (Manx).

Bullion's Day, gif ye be fair, for forty days 'twill rain nae mair. (Scotch).

St. Martin Bullion's, July fourth.

"If Bullion's Day be dry, there will be a good harvest." "If the deer rise dry and lie down dry on Bullion's Day, there will be a good gose harvest." "Gose" refers to the latter part of summer. (Scotch).

Comets bring cold weather. (English).

In France comets are thought to improve the grape crop, and wine that is made during the year of their appearance is called "Comet Wine."

Expect not fair weather in winter from one night's ice. (English).

Good signs of rain don't always he'p de young crops. (American Negro).

Hail brings frost with its tail. (English).

Hark! I hear the asses bray, we shall have some rain today. (English).

Hen scarts and filly tails make lofty ships wear low sails. (English, Scotch).

"If clouds look as if scratched by a hen, get ready to reef your topsails then." (English Sailors' Proverb).

If cold at St. Peter's Day, it will last longer. (English).

It is also said that "The night of St. Peter's (February 22nd) shows what the weather will be for the next forty days."

If it rains before seven, 'twill cease before eleven. (English).

See Proverb: "A foul morn may turn to a fine day."

The following weather signs are held by some to be trustworthy:

If it rains before daybreak it will cease before eight o'clock in the morning.

If it rains before the sun shines it will rain the next day.

If it rains between eight and nine o'clock in the morning it will rain till noon.

If rain begins about noon it will continue through the afternoon.

If rain begins after nine o'clock in the evening it will rain the next day.

If rain begins an hour before daybreak it will probably rain all day.

If rain begins about five o'clock in the evening it will rain all night.

If rain ceases after midnight it will rain the next day.

If rain ceases before midnight it will be clear the next day.

If rain does not cease before noon it will continue till evening.

There are many other rain signs more or less conflicting.

If red the sun begins his race, expect that rain will flow apace. (English).

"A red sun has water in his eye." (English).

"The skie being red at evening
Forshewes a faire and cleare morning;
But if the morning riseth red,
Of wind and raine we shall be sped."

A. Fleming.

If robins are seen near houses, it is a sign of rain. (English).

"If the robin sings in the bush,
Then the weather will be coarse;
If the robin sings on the barn,
Then the weather will be warm."

Old English Rhyme.

If the cock drink in summer it will rain a little after. (Italian).

Cocks are said to clap their wings in an unusual way, and to crow more than usual and at an earlier hour, just before rain.

"If the cock goes crowing to bed, he'll certainly rise with a watery head." (English).

"If the cock moult before the hen,
We shall have weather thick and thin;
But if the hen moult before the cock,
We shall have weather as hard as a block."

Old English Rhyme.

If the crow speak by night and the jackal by day there will be either a rain storm or an inundation. (Behar).

If the first three days of April be foggy, rain in June will make the lanes boggy. (English).

If the first thunder is from the east the winter is over. (Zuni Indians).

"After the first thunder comes the rain." "If the first thunder is in the east, aha! the bear has stretched his right arm forth, and the winter is over." "With the first thunder the gods rain

upon the petals." "If the first thunder is in the south, aha! the bear has stretched his right leg in his winter bed." "If the first thunder is in the west, aha! the bear has stretched his left arm in his winter bed." "When the clouds rise in terraces of white, soon will the country of the corn priests be pierced with the arrows of rain." "With the rain of the north-east comes the ice fruit"—hail. "When frogs warble, they herald rain." "The west rain comes from the world of waters to moisten the home of the She Wi." "The moon, her face if red be, of water speaks she." "When the butterfly comes, comes also the summer." "When the dew is seen shining on the leaves, the mist rolled down from the mountains last night." "When the sun sets sadly, the morning will be angry." "When the sun is in his house (surrounded by a halo), it will rain soon." "The moon if in house be, cloud it will, rain soon will come."—*Zuni Indian Weather Sayings* (U.S. Signal Service Notes IX. Weather Proverbs).

If the halo is seen round the moon on Sunday (night), it will rain the day following; if on Thursday, (it will rain) the day following; and if on Tuesday, (it will rain) on the eighth day. (Behar).

"Far burr (halo), near rain; near burr, far rain." "Bigger the ring, nearer the wet." "The moon with a circle brings water in her beak." "A lunar halo indicates rain, and the number of stars enclosed, the number of days of rain." "When the wheel is far, the storm is n'ar; when the wheel is near, the storm is far." (English). "When round the moon there is a brugh (halo), the weather will be cold and rough." "A far brugh, a near storm." (Scotch). "Circle near, water far; circle far, water near." (Italian). "A halo round the moon is a sign of wind." (Chinese).

If the oak's before the ash, then you'll only get a splash; if the ash precèdes the oak, then you may expect a soak. (English and Scotch).

It is a common belief that one can tell whether the summer will be dry or wet by the leafing of the

trees. Another English saying asserts that "If the oak is out before the ash, 'twill be a summer of wet and splash; but if the ash is before the oak, 'twill be a summer of fire and smoke"—which has been abbreviated by the Kentish folk to "Oak smoke, ash squash." Other forms of the saying are found in different parts of England and Scotland. The only proverb related to the above that can be relied upon is used in Surrey where the people say, "If the oak before the ash come out, there has been or there will be drought."

If the Pleiades rise fine they set rainy, and if they rise wet they set fine. (Swahilian).

If there be neither snow nor rain, then will be dear all sorts of grain. (English).

If there's ice in November that will bear a duck, there'll be nothing after but sludge and muck. (English).

"Ice in November brings mud in December." "If the ice will bear a goose before Christmas, it will not bear a duck after." "If the geese at St. Martin's Day (November 11th) stand on ice, they will walk in mud on Christmas." (English).

"If ducks do slide at Hollantide,
At Christmas they will swim;
If ducks do swim at Hollantide,
At Christmas they will slide."

If you see a cloudless night and a cloudy day, be sure, says Ghāgh, "that the rains are at an end." (Behar).

In the wane of the moon, a cloudy morning bodes a fair afternoon. (English).

It is better to see a troop of wolves than a fine February. (French).

"Warm February, bad hay crop; cold February, good hay crop." "All the months in the year curse a fair Februeer." "The Welshman had rather see his dam on the bier, than to see a fair Februeer." "February singing never stints stinging." "A February spring is not worth a pin." "February fill the dyke, weather either

black or white; but if it be white, it's better to like." "In February if thou hearest thunder, thou wilt see a summer's wonder." (English). "One would rather see a wolf in February than a peasant in his shirt sleeves." (German). "If in February there be no rain, 'tis neither good for hay nor grain." (Spain, Portugal). "February rain is only good to fill ditches." "February rain is as good as manure." "Snow in February puts little wheat in the granary." (French). "Snow which falls in the month of February puts the usurer in a good humour." (Italian). "When it rains in February it will be temperate all the year." (Spanish). "When February gives snow, it fine weather foreshows." (Norman French).

It never thunders but it rains. (English).

It will be the same weather for nine weeks as it is on the ninth day after Christmas. (Swedish).

March dry, good rye; March wet, good wheat. (English).

"March rainy, April windy, and then June will come beautiful with flowers." (Spanish). "A dry March, wet April, and cool May, fill barn, cellar, and bring much hay." (English).

Mist in spring is worse than poison. (Welsh).

"Mist in spring is a sign of snow." "Mist in summer is a sign of heat." "Mist in autumn is a sign of rain." "Mist in winter is a sign of snow." (Welsh).

North-west is far the best, north-east is bad for man and beast. (English).

There are a vast number of proverbial sayings about wind and weather; a few only are here given: "Look not, like the Dutchman, to leeward for fine weather." "Wind roaring in chimney, rain to come." "A veering wind, fair weather; a backing wind, foul weather." "If the wind be hushed with sudden heat, expect heavy rain." "A high wind prevents frost." "A northern air brings weather fair." "Do business with men when the

wind is in the north-west." "When the wind is from the east, it is four and twenty hours at least." "An easterly wind's rain makes fools fain." "The wind in the West suits everyone best." "Wind west, rain's nest." "When wind is west, health is best." "A western wind carrieth water in his hand." (English). "No weather ill, if the wind be still." (English and Scotch). "A west wind, north about, never hangs lang out." (Scotch). "A north wind has no corn." (Spanish). "Great heat brings wind." "The east wind breaks up the frost." (Chinese). "A north wind with new moon will hold until the full." (American). "North wind show de cracks in de house." (American Negro). "If the east wind blows in Sāwan (July and August), sell your bullocks and buy cows." There will be no ploughing. "If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth." "When the wind blows from all quarters, there is hope of rain." (Behar).

The following Zuni Indian sayings, as given in the *Notes of the United States Signal Service, Note IX.*, will be of interest:

"Wind from the North, cold and snow.
Wind from the Western river of the Northland (Northwest wind), snow.
Wind from the world of waters (West wind), clouds.
Wind from the Southern river of the world of waters (South-west wind), rain.
Wind from the land of the beautiful red (South wind), lovely odours and rain.
Wind from the wooden cañons (South-east wind), rain and moist clouds.
Wind from the land of day, it is the breath of health and brings the days of long life.
Winds from the lands of cold (North-east wind), the rain before which flees the harvest.
Winds from the lands of cold (North-east wind), the fruit of ice.
Wind from the right hand of the West is the breath of the God of Sand Clouds."

"The west wind always brings wet weather,
The east wind cold and wet together,

The south wind surely brings us rain,
The north wind blows it back again."

Old English Rhyme.

"When the wind is in the East, then the fishes bite the least;
When the wind is in the West, then the fishes bite the best;
When the wind is in the North, then the fishes do come forth;
When the wind is in the South, it blows the bait in the fish's mouth."—*Old English Rhyme.*

"When the wind is in the North, hail comes forth;
When the wind is in the West, look for wat blast;
When the wind's in the Soud, the weather will be fresh and gude;
When the wind is in the East, cauld and snow comes meist."—*Old Scotch Rhyme.*

Winter

"North winds send hail, South winds bring rain,
East winds we bewail, West winds blow amain;
North-east is too cold, South-east not too warm,
North-west is too bold, South-west does no harm.

Spring

"The North is a noyer to grass of all suits;
The East a destroyer to herb and all fruits.

Summer

"The South, with his showers, refresheth the corn;
The West to all flowers may not be forlorne.

Autumn

"The West, as a father, all goodness doth bring;
The East, a forbearer, no manner of things;
The South, as unkind, draweth sickness too near;
The North, as a friend, maketh all again clear.

With temperate wind, we blessed be of God,
With tempest we find we are beat with His rod;
All power, we know, to remain in His hand,
However wind blow, by sea or by land."

Thomas Tusser.

On St. Michaelmas Day the devil puts his foot on the blackberries. (Irish).

St. Michaelmas Day, September 29th.

On St. Barnabas's Day the sun comes to stay. (Spanish).

St. Barnabas's Day, June 11th.

Rain before church, rain all the week little or much. (English).

"If there is rain in the Mass,' twill rain through the week either mair or less." (Scotch).

Rain in Chitra (October) destroys the fertility of the soil and is likely to produce blight. (Behar).

Saturday's new, and Sunday's full was never fine, and never wool. (English).

"If the moon change on a Sunday there will be a flood before the month is out." "A Saturday moon if it comes once in seven years, comes once too soon." (English). "A Wednesday's change is bad." (Italian). "Saturday's moon and Sunday's prime, once is enough in seven years' time." (Scotch). "If the weather on the sixth day is the same as that on the fourth day of the moon, the same weather will continue during the whole moon." (Spanish).

So far as the sun shines on Christmas Day, so far will the snow blow in May. (German).

"If the sun shine through the apple tree on Christmas Day, there will be an abundant crop in the following year." (English).

St. Mamertius, St. Pancras, and St. Gervais do not pass without frost. (French).

That is, frost is sure to come on May the eleventh, twelfth, or thirteenth.

The barking of the fox and the flowering of the kās grass are signs of the end of the rains. (Behar).

"The appearance of the star Canopus and the flowering of the kās grass in the forests are signs of the end of the rains." "The kās grass and the

kus grass flower on the fourth of the light half of Bhadōū (August and September), why do you plant out, O cultivator!" for there will be no more rain. (Behar).

The dirt bird sings, we shall have rain. (English).

The dirt bird—*i.e.*, the dirt owl.

The screeching of an owl indicates cold or storm.
The hooting of an owl at night indicates fair weather.
The crying of an owl in storm indicates fair weather.
The crying of an owl in fair weather indicates storm.
The screaming of an owl in bad weather indicates change of weather.—*Old Weather Signs.*
In Syria the owl is called the "Mother of Ruins"; in China, the "Bird which Calls for the Soul"; in Ireland, the "Old Woman of the Night."

The first three days in January rule the coming three months. (English).

"The month of January is like a gentleman": As he begins so he goes on. (Spanish). "A favourable January brings us a good year." (English).

The full moon brings fair weather. (English).

"The full moon eats clouds." "The moon grows fat on clouds." "Near full moon a misty sunrise bodes fair weather and cloudless skies." "If the full moon rise red expect wind."

Thunder in spring, cold will bring. (English).

"Early thunder, early spring." "Lightning in summer indicates good healthy weather." "Thunder in the fall indicates a mild open winter." "Winter thunder bodes summer's hunger." (English).

January thunder indicates wind, corn, and cattle.
February thunder indicates poor maple-sugar year.
March thunder indicates coming sorrow.
In Germany thunder in March is thought to indicate a fruitful year.
April thunder indicates a good hay and corn crop.
May thunder indicates that there will be no thunder during August and September.
July thunder indicates that the wheat and barley will suffer harm.

August thunder indications do not come alone: one thunder storm will follow another.
September thunder indicates a good crop of grain and fruit.
In Germany thunder in September is thought to indicate snow in February and March and a large crop of grapes.
November thunder indicates that the coming year will be fertile.
December thunder indicates good weather.
Old English Weather Signs.

Ughun is water on the fire. (Hindustani).
"September and October (Coar) is but the gate of cold.
October and November (Cártic) ends, yet scarcely told.
November and December (Ughun) just lets water seethe.
December and January (Poos) makes us but in corners breathe.
January and February (Magh) lengthens by minute degrees;
But February and March (P'hagun) straightens out our knees;
Then March and April (Cheyt) the pleasant year replaces
And dirty fellows wash their faces."
By the time it takes to boil water does the day lengthen.

When February gives snow, it fine weather foreshows. (Norman).

When fine weather is lost, it will come from the North. (Welsh).
"When rain is lost, it will come from the East."

When small water snakes leave the sand in low damp lands, frost may be expected in three days. (Apache Indians).

When the cat lies on its brain, it is going to rain. (English).
"Lies on its brain"—*i.e.*, lies on its back.
"When a cat sneezes, it is a sign of rain." "When a cat scratches the table legs a change in the

weather is coming." "If the cat washes her face o'er the ear, 'tis a sign the weather 'ill be fine and clear." "When cats wipe their jaws with their feet, it is a sign of rain." "The cardinal point to which a cat turns and waxes her face after a rain, shows the direction from which the wind will blow." "The old woman promised a fine day on the morrow, because the cat's skin looked bright." "When a cat scratches itself, or scratches on a log or tree, it indicates rain." "When sparks are seen on stroking a cat's back, expect a change of weather." "When a cat washes its face with its back to the fire, expect a thaw in winter." (English). "When the cat lies in the sun in February, she will creep behind the stove in March." (English, German). "Cats wash their faces before a thaw." "Cats sit with their backs to the fire before snow." "Cats scratch a wall or a post before wind." (Scotch). "Putting a cat under a pot brings bad weather." (Irish). "When the cat turns toward the north and licks its face the wind will soon blow from that direction." (Greek)

When the clouds fly like the wings of the partridge and when a widow smiles, one is going to rain and the other to marry. (Behar).

When the days begin to lengthen, the cold begins to strengthen. (English).

"As the days begin to shorten, the heat begins to scorch them." (English).

When there is thunder rain falls. (Marathi).

This is not used so much as a weather proverb as a saying to indicate that when the master of the house is angry the members of his family weep.

WIT AND HUMOUR IN PROVERBS

A blind man can see his mouth. (Irish).

A cat will be a small thing to an old dame who swallowed an elephant. (Tamil).

A fool, unless he knows Latin, is never a great fool. (Spanish).

"Learned fools are the greatest fools." (English, German, French). "None can play the fool as well as a wise man." (English).

"All beginnings are hard," said the thief, and began by stealing the anvil. (Dutch).

A man is of little use when his wife's a widow. (Scotch).

An inch off a man's nose is a great deal. (Gaelic).

As bad as marrying the devil's daughter, and living with the old folks. (English).

"Bad company," said the thief, as he went to the gallows between the hangman and the monk. (Dutch).

By talking too loud the jaw becomes swelled. (Louisiana Creole).

He who uses abusive language when angry may receive a blow that will cause his jaw to be swollen.

Daddy Tortoise goes slow, but he gets to the goal while Daddy Deer is asleep. (Louisiana Creole).

Do a man a gude turn and he'll never forgi'e you. (Scotch)

"Save a thief from the gallows and he will hang you for it." (French). "Bring up a raven and he

will pick out your eyes." (French, German). "After crossing the river the boatman gets a cuff." (Tamil). "As soon as you have drunk you turn your back upon the spring." "He has brought up a bird to pick out his own eyes." "I taught you to swim, and now you would drown me." "Save a thief from the gallows and he'll be the first to cut your throat." "The axe goes to the wood from which it borrowed its helve." "The sword has forgotten the smith that forged it." "When I had thatched his house he would have hurled me from the roof." (English). "He that you seat upon your shoulder will often try to get upon your head." (Danish).

Though this proverb seems to be an expression of Scotch wit it was used seriously particularly during the early part of the eighteenth century. It originated in the Shetland Islands where there was an old superstition that it was unlucky to save a drowning man as he would be sure to reward the service rendered by some act of unkindness, if not of real injury. The superstition came from the habit of permitting men to drown who attempted to escape from a wreck, so that there being no survivors the vessel might be considered lawful plunder.

"'Are you mad?' said he, 'you that have lived sae lang in Zetland, to risk the saving of a drowning man? Wot ye not, if you bring him to life again, he will be sure to do you some capital injury.'"
Sir Walter Scott in *The Pirate.*

"'In troth,' said the Ranzelman, 'they are wise folks that let wave and withy hund their ain—luck never came of a half drowned man, or a half hanged one either.'"—*Sir Walter Scott* in *The Pirate.*

Do not be breakin' a shin on a stool that's not in your way. (Irish).

Do not cut your donkey's tail in a crowd—one will say "It is too long," another "Too short." (Osmanli).

"Different people take different views." (English).

Dress a little toad, and it will look pretty. (Spanish).

By suitable clothing the ugliest or most deformed person can be made to look presentable if not acceptable.

Early rising is the first thing that puts a man to the door. (Scotch).

See Rhyming Proverbs: "Early to rise and late to bed, lifts again the debtor's head."

See also Grouping Proverbs: "To rise at five, dine at nine, sup at five, go to bed at nine, make a man live to ninety-nine."

This proverb is intended as a jest. The expression, "puts a man to the door," is sometimes used to indicate that the man is utterly ruined. On the other hand, it is intended to be taken literally and conveys the thought that the man who is an early riser passes through his bedroom door, and then through the outer door of his house, to engage in business. By early rising he becomes prosperous.

"To rise betimes makes one healthy, virtuous, and rich." (Latin). "Early to bed and early to rise, makes a man healthy, wealthy, and wise." (German). "Rise early and you will see; take pains and you will grow rich." (Spanish). "Early to rise has virtues three: 'tis healthy, wealthy, and godlie." (English—16th century).

"Sloth makes all things difficult; but industry all things easy, as Poor Richard says; and he that riseth late must trot all day and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him, as we read in Poor Richard, who adds, Drive thy business! let not that drive thee! and:

Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

So what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves."—*Benjamin Franklin.*

"Every little helps to lighten the freight," said the captain, as he threw his wife overboard. (Dutch).

Fools are not planted or sowed, they grow of themselves. (Russian).

"Fools grow without watering." (Italian). "An ill weed grows of its own accord." (French). "Weeds want no sowing." (English). "Ill weeds grow soonest and last longest." (Danish).

"Gulp!" quoth the wife, when she swallowed her tongue (Scotch).

"Hame's hamely," quo' the deil when he found himsel in the Court o' Sessions. (Scotch).

Hanging's sair on the eesight. (Scotch).

He breaks his wife's head and then buys a plaster for it. (Irish).

"You break my head and then bring me a plaster." (English). "You first break my head and then plaster my skull." (Spanish).

"Hech!" quo Howie, when he swallowed his wife's clue. (Scotch).

"Hech"—an expression of surprise or grief. "Clue" —a ball of worsted.

He has done like the Perugian, who, when his head was broken, ran home for his helmet. (Italian).

He has no nose. "Will you take snuff?" (Marathi).

He is asked the price of rice, but answers, "Wheat is sold at ten paseri!" (Behar).

This aphorism is used in comment when anyone gives an irrelevant answer to a question.

He may be trusted with a house full of millstones. (English).

But not with anything that he is able to carry away.

He may well be musical, for he walks upon German flutes. .(English).

Applied to a musician who has very slender legs.

He looks as angry as if he was vexed. (Irish).

He sits wi' little ease wha sits on his neighbour's coat-tail. (Scotch).

He sprang from a chestnut shell and he does not admire the husk. (Osmanli).

Applied to one who is ashamed of his family or ancestors.

He that would be healthy must wear the same clothes in summer as in winter. (Spanish).

He who likes noise, let him buy a pig. (Spanish).

I am a man for eating and drinking, but for fighting, here is my hump-backed brother. (Marathi).

If a camel comes to the village of ignorant people, they all declare that their ancestor has risen from the dead. (Behar).

A proverb used to ridicule ignorant people of the lower class who look with wonder on that which is new or unusual and are easily duped by adventurers and unprincipled tradesmen.

If all fools wore white caps, we should look like a flock of sheep. (Russian).

If "ifs" and "ans" were pots and pans, there'd be no work for tinker's hands. (English, Scotch).

"With an 'if' we might put Paris in a bottle." "Were it not for 'if' and 'but,' we should all be rich forever." (French). "Had it not been for an 'if,' the old woman would have bitten a wolf." (Danish).

"The man who invented 'if' and 'but' must surely have transformed chopped straw into gold."

G. A. Bürger.

If my aunt were wheels, she would be an omnibus. (German).

"If my aunt had been a man, she'd have been my uncle." (English).

If you have no pain, buy a goat. (Persian).

If you keep a goat it will cause you so much trouble that you will think it easier to endure physical pain.

"I hate 'bout gates," quo' the wife when she hurl'd her man through the ingle. (Scotch).

I hate roundabout ways, come straight to the point.

"'I never lov'd 'bout gates,' quoth the good wife, when she harl'd (trail'd) the good man o'er the fire. The second part is added only to make it comical; it signifies no more, but I always lov'd plain dealing."—*James Kelly.*

It is because of his good heart that the crab has no head. (Martinique Creole).

This proverb, says Lafcadio Hearn, "implies that excessive good nature is usually indicative of feeble reasoning power."

It's a lonesome washing that there's not a (man's) shirt in. (Irish).

It's as true as Biglam's cat crew, and the cock rock'd the cradle. (Scotch).

That is to say, it is untrue.

I would sooner be your Bible than your horse. (Scotch).

Because you neglect your Bible and overwork your horse.

Let that which is lost be for God. (Spanish).

"The tale on which this is founded is a tale in a sentence. A man makes his will in Spain and, after having allotted everything, he says: 'There is a cow, but the cow was lost; if it be found it is for so and so, but if it is never found it is for God.' Did I say that proverb was Spanish? It is literally, but it is not merely Spanish morally, suggestively, in all its wider meanings. We have left God thousands of lost cows, He may have them all; if we find them we will bring them home, but if we do not find them the Lord may have

them. We have made over all our bad debts to Him, but as to the actual money we have in hand that is another matter."—*Joseph Parker* in *People's Bible.*

Like a man saying, when asked why he was getting up the coacoanut tree, that he wanted grass for his calf. (Telugu).

Like scratching one's head with a firebrand. (Telugu).

A most absurd procedure but no more absurd than to employ an incompetent and unworthy person to represent you in an important enterprise. He will be sure to do you more injury than good.

Little folk are soon angry. (Scotch).

On hearing this phrase for the first time one naturally asks why little folk are more quickly angered than others? The answer is found in another saying: "Little folk are soon angry, for their hearts get soon to their mouths."

Man's twal is no sae gude as the deil's dizzen. (Scotch).

Because "man's twal" is twelve and the deil's dizzen is thirteen.

Marry a mountainy woman and you'll marry the whole mountain. (Irish).

Marry a woman who lives on the mountain, and you will have to be intimate with all her friends and kindred who are also inhabitants of the mountain.

Musn't tie up the hound with a string of sausages. (Louisiana Creole).

Naething to be done in haste but gripping fleas. (Scotch, English, German, Dutch, Russian).

"Nothing is done well in haste, except running from the plague or a quarrel, and catching fleas." (Italian).

Ne'er gie me my death in a toom dish. (Scotch).

Toom—*i.e.* empty.

Intended as a request for something to eat. Do not starve me to death by compelling me to wait long for my meal.

Ne'er marry a widow unless her first man was hanged. (Scotch).

If he has been hanged, she will not refer to his virtues nor make comparisons to your disadvantage.

Now I am going to the battle of the frogs: it is to be seen whether I am alive or dead. (Behar).

See Proverbs Founded on Historic Incidents, etc.: "The weaver lost his way in a linseed field."

Weavers are held in disrepute and ridiculed by Bihari peasants. In a note to the above proverb John Christian relates the following absurd tale that is common among the people and that represents a weaver recounting to his wondering wife the particulars of a severe combat that he has had with a frog in which he was defeated.

"Once, being on a journey, he met a frog on the road. The first to strike was the frog with repeated blows. The jolha (weaver) fell below and the frog was on top of him (*i.e.* the frog won the fight). Thus defeated, he appeared in court and cried: 'O Sir! the frog has beaten me. He broke my weaving frame and ran away with my shuttle, and in addition gave me a thrashing.' The wife of the weaver, with tears in her eyes, began to inquire, 'What kind of a being is a froggy?' 'He has long legs, my dear, and a beak like that of a crane; he hits from above as well as below (*lit.*, he hits from above and presses from below),' said the weaver, and added: 'Now hear, brother, hear, my nephew, and hear, my mother dear, I am now off to do battle with the frogs, whether I live or die!'"

Of that hair neither cat nor dog. (Spanish).

Alluding to red hair which is disliked in Spain.

One man's beard is burning, another goes to light his cigarette by it. (Marathi).

See Singular Proverbs: "If you see your neighbour's beard on fire, water your own."

See also Proverbs Founded on Historic Incidents, etc.: "He set fire to his beard." "The camel is

drowning and the goat asks him the depth of the water," is a proverb of similar import.

The proverb is used in referring to absent-mindedness. For other sayings referring to absent-mindedness, see Impossibilities and Absurdities in Proverbs: "The story of one who wandered through the jungle in search of a lamb that he had on his shoulder."

The man is so intent on getting a light that he mistakes his companion's red beard for a burning match or cigar, and thrusts his cigarette into the hair. The absurdity of the act gives force to the proverb.

There are several other proverbs of like character that are quoted with different applications. For example, the following are used to indicate false sympathy: "When one man cried that his beard was on fire, another followed him asking for a light for his cigar." (Telugu). "One man's house is on fire, another warms himself by it." (Urdu). "If my beard is burnt, others try to light their pipe at it." (Turkish). The following is used to express pleasure at another's misfortune: "One man's beard is on fire and another man warms his hands by it." (Kashmiri). And this as a taunt at one who having submitted to indignities will have to suffer additional insults: "Hast shaven the gentile and he is pleased, set fire to his beard also, and thou wilt never be finished laughing at him." (Hebrew).

Other sayings relating to the beard are as follows: "For such a beard, such a skin." "To make the beard tremble." (Spanish). "Don't pluck a man's beard whom you don't know." "He is well, but don't pull his beard." (Gaelic). "The men with beards"—rustics. (Latin). "To pull the devil by the beard." "To make his beard" —to cheat him. "To beard him"—to affront him. (English).

Put her in the mortar and she will seven times avoid being hit by the pestle. (Marathi).

The ridiculous picture of a person in a mortar dodging the blows of a pestle is here given as an appropriate illustration of the stratagems of a

cunning man. Sometimes a similar idea is expressed in the form of the question, "After putting one's head into the mortar, who fears the pestle?"

Raggit folk and bonny folk are aye ta'en haud o'. (Scotch).

Spoken in jest when anyone tears his clothes on a nail or some other projection.

School boys are the most reasonable people in the world; they care not how little they have for their money. (English).

They care not how little education they receive for the money that is paid for their tuition.

"You pay more for your schooling than your learning is worth." (English).

Scotsmen tak a' they can get, and a little more if they can. (Scotch).

Sycophants scratch pimples for a livelihood. (Telugu).

The ass boasted that there was no voice equal to his, and no gait equal to that of his elder sister. (Tamil).

The barber learns his art on the orphan's face. (Arabian).

"When a Village Lyceum Committee asks me to give a lecture and I tell them I will read one I am just writing they are pleased. Poor men, they little know how different that lecture will be when it is given in New York or is printed. I 'try it on' on them. 'The barber learns his trade on the orphan's chin.'"—*Ralph Waldo Emerson.*

This was a favourite proverb with Mr. Emerson.

The best art of the swimmer is to know how to secure his clothes. (Spanish).

The blind son's name is Lily-eyed. (Bengalese).

"Vile persons are decorated with fine titles and attributes, as when one being childless has at length a son born blind and calls him, through a doting fondness, Lily-eyed!"—*W. Morton.*

The camel going to seek horns lost his ears. (Latin, Hebrew, English, Modern Greek, Turkish).

"The camel, while seeking horns, died in both ears"—like the stag. (Osmanli). "The ass went seeking for horns and lost his ears." (Arabian). "The crow went to learn the ways of the goose, but lost its own." The waddling gait of the goose is greatly admired by Bihari peasants. (Behar). "To go for wool and return shorn." (English).

This absurd proverb is generally applied to people who neglect to develop their natural talents, or refuse opportunities for advancement that come to people in the station of life to which they belong, and ape the manners and speech of others whom they envy, hoping thereby to secure success and fame. In seeking to better their condition they lose the advantages that are at hand.

"The fable seems to have taken its rise from the camel's having shorter ears than most animals of its size, and to its not being, or reputed not to be, quick of hearing. Hence the ancients feigned that Jupiter, offended at their asking for horns, had deprived them of their ears also."—*Robert Bland.*

Professor Alexander Negris says that the proverb was borrowed from *Æsop's Fables.* It is also claimed that it was first spoken by the Hebrew Rabbis and applied by them in the Talmud to Balaam, who being appointed as a prophet of Israel fell from his high position through ignorance.

The camel is drowning and the goat asks him the depth of the water. (Marathi).

See proverb: "One man's beard is burning, another goes to light a cigarette by it."

This is a taunt at men who are self-centred and absent-minded. The thoughts of the goat are so fully occupied with planning some way by which he can cross the river that he does not perceive that the camel is in peril of drowning and asks for information regarding the depth of the water.

The chickens don't brag about their own soup. (Martinique Creole).

The reference is of course to chicken soup.

The cockroach is never in the right where the fowl is concerned. (Trinidad Creole).

Lafcadio Hearn declared that he found this proverb in every dialect that he had been able to study.

"The cockroach is never silly enough to approach the door of the henhouse." (Martinique Creole). "The cockroach is always wrong when arguing with the chickens." (English). "The cockroach never wins its cause when the chicken is judge." (Haytian).

In a note to this proverb Mr. John Bigelow quotes P. B. Hunt of Philadelphia as saying: "Hens feed on cockroaches in the West Indies to such an extent as to make the yolks of their eggs pale, thin, and at times more or less bitter, just as our hens' eggs are affected in the 'locust year' by a similar course of feeding. . . . It is the commonest negro proverb in Martinique. When in 1845 the Chamber of Deputies of France was discussing the question of slavery in the colonies and proposed a plan by which a slave could redeem himself by an appeal to the colonial magistrates, Rouillat de Cussac, a Martinique lawyer, told the deputies that in this case the slave would repeat to them *leur proverb le plus habituel*, 'Ravet pas teni raison devant poulé.' It has always been in use in Trinidad, which was both a French and Spanish island before it was English. The negroes of Jamaica and the other British West Indies say: 'Cockroach never in de right before fowls.' 'Cockroach eber so drunk, him no walk past fowl yard.' 'When cockroach make dance, him no ax fowl.' "—"Wit and Wisdom of the Haytians" (*Harper's Monthly*, 1875).

The dog has four paws, but it is not able to go four different ways. (Martinique Creole).

Four different ways at the same time.

The devil is a busy bishop in his own diocese. (English, Scotch).

The frog enjoys itself in water, but not in hot water. (Wolof —West African).

The frog has no shirt, and you want him to wear drawers. (Trinidad Creole).

The height o' nonsense is supping soor milk wi' a brogue. (Scotch).

Brogue—*i.e.* bradawl.

"Keeping the sea back with a pitchfork." "You cannot drive a windmill with a pair of bellows." "Long ere you cut down an oak with a penknife." (English).

Other proverbs of similar nature will be found under Impossibilities and Absurdities in Proverbs.

The Kājar has gone to Bihār, while the wife has wide spread her eyelids. (Behar).

Kajar—*i.e.* lamp-black.

The ludicrous picture presented by this proverb is that of a woman, who, desiring to put some lamp-black on the lower lids of her eyes according to the practices of the women of the district, opens her eyes wide for the purpose and finds that there is none within reach, so instead of exerting herself to get it she remains with staring countenance vainly waiting for it to be brought. The ridiculousness of her position, the unsatisfied vanity depicted in her features, and the hopelessness of her expectation unite in making the picture one that fitly represents people who wait without exertion for some turn in events, by which lost opportunities for personal betterment will return.

"They have gone to Bihar for the collyrium and the bride continues looking in expectation." (Hindustani).

The moat is heaven to the cat that falls into it. (Telugu).

He will be drowned.

The proverb is applied to people who become involved in inextricable difficulties.

The mosquito is without a soul, but its whizzing vexes the soul. (Osmanli).

The plaintiff and defendant are in a boat, the witnesses are obliged to swim. (Hindustani).

When it comes to the court, the plaintiff and defendant may be anxious as to the issue of the trial, but the witnesses have to stir themselves to greater exertion.

There is no sore as big as the head cut off. (Vai—West Africa).

There is nothing so eloquent as a rattlesnake's tail. (American Indian).

"There's a mote in't," quo' the man when he swallowed the dishclout. (Scotch).

There's mair knavery on sea and land than a' the warld beside. (Scotch).

"There's many a sort of instrument," said the man who had the wooden trump. (Irish).

"There's sma sorrow at our parting," as the auld mear said to the broken cart. (Scotch).

The Rui fish grieves at falling into the hands of an unskilful cook. (Bengalese).

The Rui fish is regarded by the people of Bengal as a great delicacy, and is used in this proverb as representing an intelligent person who has come under the authority of an ignorant man or a fool.

The snake says he doesn't hate the person who kills him, but the one who calls out, "Look at the snake!" (Martinique Creole).

The stealing is done by the moustacheless, but the man with a moustache is blamed for it. (Behar).

"The small fish do the skipping, but it comes down on the head of the big fish." (Behar). "The small fish, by their activity, stir up the water and thus indicate to the fisherman where he should cast his net; then, when it is cast, they escape through the meshes and let the big fish be caught; so the moustacheless man steals food and lets the man who has crumbs on his moustache be blamed."

The titmouse holds up his feet that the sky may not fall on it. (Persian).

"Would the sea gull support the sky (with her feet) in case it fall?" (Behar).

The absurd picture of a titmouse sleeping on its back with its tiny feet held up to prevent the sky from falling on it is presented to the mind by this proverb, for the purpose of showing the folly of a weak man contending with another who is stronger, or attempting to perform a task too difficult for him.

The wren spreads his feet wide in his own house. (Gaelic).

The absurd picture of the little bird, in its pride and assumption of importance, stretching its feet wide apart in its own house, is here presented to ridicule the pretensions of a conceited swaggerer.

They came to shoe the Pacha's horse and the beetle stretched out his leg. (Arabian).

"The camels were being branded and the spider came to be branded too." (Hindustani). "The horses were shoeing themselves, the frogs held up their feet." (Afghan). "The camels are carried down by the current, the spider says 'I can find no bottom.'" (Hindustani).

"They're a bonny pair," as the deil said o' his cloots. (Scotch).

"'They're a bonny pair,' as the craw said o' his legs." "'Shame fa' the couple,' as the cow said to her fore feet." "'They're curly and crooket,' as the deil said o' his horns." (Scotch). "'That's a pair,' as the crow said to his feet." (Gaelic).

This lie is a good lie: A snake swallowed an elephant. (Osmanli).

To be up to one's neck in love with a pair of tall clogs on. (Japanese).

To come sailing in a sow's ear. (English).

To steal the pig and give away the pettitoes for God's sake. (Spanish, Italian).

"He steals a goose and gives the giblets in alms." "He'll dress an egg and give the offal to the poor." "He will swallow an egg and give away the shell in alms." "To steal the hog and give the feet for alms." (English). "To steal the leather and give away the shoes for God's sake." "He swallowed an egg and gave away the shell in alms." (German). "To steal a sheep and give away the trotters for God's sake." (Portuguese). "To steal the pig and give away the feet for the love of God." (Italian).

What can a pig do with a rose-bottle? (Telugu).

"Like reading a portion of the Veda to a cow about to gore you." "Though religious instruction be whispered into the ear of an ass, nothing will come of it but the accustomed braying." (Tamil). "A garland of flowers in a monkey's paw." (Telugu). "Gold coin to a cat." (Japanese). "It is folly to give comforts to a cow." (Persian).

What did my father die of? An excuse! (Spanish).

Applied to people who neglect making a will and die intestate.

What would shame him would turn back a funeral. (Irish).

When fortune smiles on a mean person, he orders an umbrella to be brought at midnight. (Telugu).

Among the Telugus an umbrella is a sign of rank or authority.

"He who is on horseback, he no longer knows his own father." (Russian). "Set a beggar on horseback and he will ride to the devil." (Latin, English, Spanish, German). "A beggar ennobled does not know his own kinsmen." (Italian). "When a peasant is on horseback, he knows neither God nor any one." "When a mean person becomes rich he knows neither relatives nor friends." "The dog saw himself in fine breeches (and would not recognize his companions)." "The clown (or peasant) saw himself in plush breeches and was as insolent as

could be." "When a clown is on a mule he remembers neither God nor the world." (Spanish). "When the poor man grows rich, he beholds the stars at noonday." (Bengalese). "The Turk, if he be but mounted on a horse, thinks, 'I am become a bey.'" (Osmanli). "Put a beggar on horseback—he does not trot but he gallops." (Dutch). "A man well mounted is always proud." "A clown enriched knows neither relation nor friend." "There is no pride like a beggar grown rich." (French). "Just put a mulatto on horseback and he'll tell you his mother wasn't a negress." (Louisiana Creole). "As soon as a mulatto is able to own an old horse, he will tell you that his mother wasn't a nigger." (Martinique Creole). "When the slave is freed, he thinks himself a nobleman." (Oji—West African). "A wild boar in place of a pig would ravage the town; and a slave, made king, would spare nobody." (Yoruba—West African). "No pride like an enriched beggar's." "The man in boots does not know the man in shoes." "Set a beggar on horseback and he will gallop." (English).

"If a Derwaysh were to head the armies of El Islam, they would soon reach the ends of the world."

Saadi.

"Such is the sad effect of wealth—rank pride.
Mount but a beggar, how the rogue will ride!"

John Wolcot.

"A proud beggar, when he is once mounted so high as to keep his coach—which was only invented for cripples—to carry him in triumph above the earth, thinks it below him to look down upon his inferiors, and inconsistent with his grandeur to take any notice of little people that stand in the way of his impetuous career or imperious contempt. . . . Every page or skinkennel, who formerly waited upon my lord, or my lady somebody, that has got preferment and money, sets up for a gentleman now-a-days and is proud as any beggar in the proverb upon horseback that gallops headlong without either fear or wit upon the precipice of ambition and the brink of ruin. . . Like Alexander's great horse, Bucephalus, which,

when he was naked, would let anyone back him, mount, and welcome; but with his royal trappings on, would admit no rider, save only the king his master."—*Oswald Dykes.*

When one bat visits another, "You hang and I will do the same." (Tamil).

The last clause is supposed to be spoken by the bat acting as host.

When the crane attempts to dance with the horse she gets broken bones. (Danish).

Wipe wi' the water and wash wi' the towel. (Scotch).

Used as a kind of reproof to children who when told to wash their hands do so in an imperfect way.

Ye hae put a toom spune in my mouth. (Scotch).

Toom spune—*i.e.* empty spoon.

A proverb used by way of complaint after hearing a poor sermon.

Ye'll sit till ye sweat and work till ye freeze. (Scotch).

"He'll eat till he sweats and work till he freezes." (English).

"Ye're a fine sword," quo' the fool to the wheat braird. (Scotch).

Ye're an honest man and I'm your uncle—that's twa big lees. (Scotch).

Young man, you'll be troubled till you marry, and from then you'll never have rest. (Irish).

You've got the hiccough from the bread and butter you never ate. (Irish).

LOCAL AND NATIONAL CHARACTERISTICS AND PREJUDICES IN PROVERBS

A fighting Frenchman runs away from even a she-goat. (Russian).

This opinion of French valour is quite different from that entertained by the French themselves who say: "Were the devil to come from hell to fight, there would forthwith be a Frenchman to accept the challenge."

A horse is the ruin of the Osmanli; obstinacy ruins the Turk. (Osmanli).

"One great weakness of the Osmanli is the passion for possessing a fine horse; whilst the Turks are of a slow, stubborn, obstinate character."

E. J. Davis.

An Arab with an Arab your face is like a black tooth. (Osmanli).

The Osmanli, knowing how they are hated by Arabs, use this proverb to indicate that should one of their number be so unfortunate as to come between two of them he would be crushed and beaten until he became like a black tooth. They also say: "Neither the sugar of Damascus, nor the face of an Arab," I do not like either of them. They are both bad. This same dislike is shared by the Turks who declare: "I do not wish for camel's milk nor the sight of an Arab."

A Portuguese apprentice who knows not how to sew and would cut out. (Spanish).

In olden times the Spaniards held the Portuguese in contempt.

Arab diligence, Persian genius, Greek intelligence. (Osmanli).

Arabic is a language, Persian a sweetmeat, and Turkish an art. (Persian).

A right Englishman knows not when a thing is well. (English).

A Russian without the knout seldom does good. (German).

The Russian knout, or whip, was formerly used for flogging criminals.

A Scotchman and a Newcastle grindstone travel all the world over. (English).

"A Scotchman, a crow, and a Newcastle grindstone travel a' the world ower." (Scotch).

A Scotch mist will wet an Englishman to the skin. (Scotch).

A Scotsman is one who keeps the Sabbath and every other thing he can lay his hands on. (American).

Beware of a white Spaniard and a black Englishman. (Dutch).

By the side of an Osmanli, beware how you look; by the side of a Secretary, beware what you say. (Osmanli).

The Osmanli is quick-tempered and passionate. It is therefore wise to control yourself and not offend him, even in your looks. The Secretary of Government may report your remarks to the authorities; it therefore behooves you to be careful what you say in his presence.

Choose a Brabant sheep, a Guelder ox, a Flemish capon, and a Friezeland cow. (Dutch).

Do not speak Arabic in the Moor's house. (Spanish).

Do not attempt to speak a language with which you are not familiar in the presence of one who uses it constantly; do not seek to show your wisdom by talking with strangers and the well informed on subjects about which you are ignorant.

England is the paradise of Women. (English).

"England is the paradise of women, the purgatory of men, and the hell of horses." (Italian—Old Tuscan). Another form is: "England is a prison for men, a paradise for women, a purgatory for servants, a hell for horses."

Gae to Scotland without siller, and to Ireland without blarney. (Scotch).

Used ironically.

Get an Irishman on the spit and you'll easily find two others to turn him. (Irish).

Gie a Scotchman an inch and he'll take an ell. (Scotch).

This saying is evidently borrowed from the familiar English proverb: "Give him an inch and he'll take an ell."

"Give a rogue an inch and he'll take an ell." (Danish, Dutch). "If you give him a foot he will take four." (French). "Give a clown your finger and he will take your hand." (Italian, Dutch, English, Spanish, Scotch). "Give me a seat and I will make myself room to lie down." (Spanish). "If he is allowed to touch your finger, he will speedily seize your wrist." (Hindustani). "Give a priest a small veranda, and he will by degrees take the whole house." (Marathi).

God keep the kindly Scot from the cloth-yard shaft, and he will keep himself from the handy stroke. (Scotch).

In this proverb the Scotch acknowledge the superiority of the English in archery.

"Every English archer beareth under his girdle twenty-four Scots." (English).

He appears to have been bred in the mountains of Batuecas. (Spanish).

"Batuecas is a wild part of Spain, being a branch of the mountains known by the name of the French Rock, in the kingdom of Leon, and in the bishopric of Coria, on the confines of that of Salamanca. The inhabitants are remarkable for their rustic manners."—*John Collins.*

He is fed well in Seville whom God loves. (Spanish).

Spoken by the Spaniards in praise of their own town. The Italians say: "See Naples and then die."

It is also said in praise of Seville: "He who has not seen Seville, has seen no wonder," and "He who is disorderly in his own town, will be so in Seville," as though disorder was unknown in Seville save when disorderly people from other places go there. The Spaniards sometimes say: "From Madrid to Heaven."

He that hath to do with a Tuscan must not be blind. (Italian).

He that would England win, must with Ireland first begin. (English).

See proverb: "If that you will France win, then with Scotland first begin."

"This proverb probably had its rise in the popular discontent felt in Ireland at the system of plantation which was carried into force there during the reign of James I., but the saying itself (with a difference) is nearly a century older."

W. Carew Hazlitt.

"The enemies of England clearly perceived that Scotland would be an admirable base of operations from which to attack the larger country. The proverb arose about the time of the Protector Somerset's expedition, when Scotland was weak and disturbed."—*Andrew Cheviot.*

Froude, the historian, declared that the phrase was a Catholic proverb of the sixteenth century.

"Get Ireland today and England may be thine tomorrow." (Old English Saying).

He waddles like an Armenian bride. (Osmanli).

He who goes to Ceylon becomes a demon. (Bengalese).

"When we strike mud we get smeared over." (Malabar). "Who lives with a blacksmith will at last go away with burnt clothes." (Afghan). "The fowl brought up with the pig will eat dirt. (Tamil). "One scabby goat infects the flock."

(Persian). "Who talks with the smith receives sparks." (Kurdish). "If you sit down with one who is squint-eyed in the evening you will become squint-eyed or cat-eyed." (Modern Greek).

If a Telugu man prosper, he is of no use to anyone. (Tamil).

"Prosperity destroys fools and endangers the wise." "Prosperity is like a tender mother, but blind, who spoils her children." "Prosperity is the worst enemy men usually have." "Prosperity lets go the bridle." "Prosperous men seldom mend their faults." (English). "Prosperity forgets father and mother." (Spanish). "Prosperity is the nurse of anger." (Latin). "They must be strong legs that can support prosperous days." (German).

If that you will France win, then with Scotland first begin. (English).

See proverb: "He that would England win must with Scotland first begin."

"In reference to the intimate relations formerly subsisting between Scotland and France when the former was ruled by its own sovereigns."

W. Carew Hazlitt.

"But there's a saying very old and true:
'If that you will France win,
Then with Scotland first begin.'
For once the eagle England being in prey,
To her unguarded nest the weasel Scot
Comes sneaking and so sucks her princely eggs,
Playing the mouse in absence of the cat,
To tear and havoc more than she can eat."—

SHAKESPEARE: *King Henry V.*

If the Scot likes a small pot he pays a sure penny. (English).

An English testimonial to the honesty of Scotchmen.

I hae a Scotch tongue in my head, if they speak I'se answer. (Scotch).

"There is nae law now about reset of intercommuned persons as there was in the ill times

o' the last Stuarts—I trow I hae a Scotch tongue in my head—if they speak, I'se answer."
SIR WALTER SCOTT: *Rob Roy.*

If you ask what is the poetic expression of the spirit of Japan, it is the odour of the wild cherry blossom in the glow of the rising sun. (Japanese).

In settling an island, the first building erected by a Spaniard would be a church; by a Frenchman, a fort; by a Dutchman, a warehouse, and by an Englishman, an ale house. (English).

In the mouth of an Aragonian no fish is bad. (Spanish).
Because the province of Aragon, comprising Huesca, Saragossa, and Teruel, is not on the sea coast.

Italian devotion and German fasting have no meaning. (Danish).

Italy to be born in, France to live in, and Spain to die in. (Spanish).

Lang beards heartless, painted hoods witless, gay coats graceless, mak' England thriftless. (Scotch).
See Contemptuous Proverbs: "Lang beards, etc."
This is a Scotch taunt at the English, which is said to have come into use during the wars between the two nations in the reign of Edward III.
"The Scottes made many rhymes against the Englyshemen for the fonde disguised apparel by them at that time worne, amongest the whiche this was one, whiche was fastened upon the churche doores of Saint Peter towarde Straugate."
John Stow.

Let the Russian not die and he would not let thee live. (German).

Like Persian stuff, it comes out at both ends. (Osmanli).
Like Persian cloth that has unravelled threads hanging out at both ends.

Like the people of Arabkyr, they pay each other compliments. (Osmanli).

Like the people of Arabkyr who are fond of giving each other high-sounding complimentary titles.

Make one sign of the cross to an Andalusian and three to a Genoese. (Spanish).

One of many proverbs that show the jealousy that exists between the people of neighbouring countries and separated sections of the same country. The saying is Castilian, and indicates a strong dislike for the Andalusians and positive distrust of the Genoese.

Nipping and scarting's Scotch folks' wooing. (Scotch).

"By biting and scratching dogs and cats come together." (English).

No German remains where he is well off. (German).

One Jew is equal in cheating to two Greeks, and one Greek to two Armenians. (Russian).

The dislike that Russians have for Jews and Greeks, as well as for Armenians, is shown in the following proverbs: "When you baptize a Jew, keep him under water." "By birth a landlord, by deeds a Jew." "A Christianized Jew and a reconciled foe are not to be trusted." "A Russian can be cheated only by a gypsy, a gypsy by a Jew, a Jew by a Greek, and a Greek by the devil."

Another proverb evidently suggested by the last named is one coming from Poland which is as follows: "The German deceives the Pole, the French the German, a Spaniard the French, a Jew the Spaniard, the devil only the Jew."

As an evidence of the dislike that the Russians have for the Poles, see note under proverb: "When God made the world, He sent to the Poles some reason and the feet of a gnat, but even this little was taken away by a woman."

One, two, three: What a lot of fisher nannies I see! (English).

An English taunt at the fisherwomen of Aberdeen, Scotland.

Scotsmen aye reckon frae an ill hour. (Scotch).

"Scotsmen aye tak' their mark frae a mischief." (Scotch).

"Spoken when we say such a thing fell out when such an ill accident came to pass. A Scottish man solicited the Prince of Orange to be made an ensign, for he had been a sergeant ever since his Highness ran away from Groll."—*James Kelly.*

Scratch a Russian and you'll find a Tartar. (English).

Some part of Kent hath health and no wealth; some wealth and no health; some both health and wealth. (English).

East Kent, the weald of Kent, and the middle of Kent, and sections near London.

That you may know that the jealousy of an Arab is jealousy itself. (Persian).

The Chinese have two eyes, the Franks one eye, but the Moors no eye. (Chinese).

A writer in *Notes and Queries* says that similar comparisons frequently occur in Buddhist works of a date earlier than the beginning of the fifteenth century, when the above proverb was current in Samarcand. The two following examples are given by him:

"This world has three kinds of men, viz.: eyeless, one-eyed, and two-eyed. The eyeless man never attends to the law; the one-eyed man does not fix his mind upon the law, howbeit that he frequently attends thereto; but the two-eyed man carefully hearkens unto the law and demeans himself according to it."—(A.D. 416).

"Every seeker in philosophical meditation should have the two particular eyes: one, the ordinary eye with which to read letters; another, the intellectual eye with which to discriminate errors."—(A.D. 960).

The difference between Arabs and Persians is the same as that between the date and its stone. (Arabian).

The Emperor of Germany is the King of Kings; the King of Spain, King of Men; the King of France, King of Asses; the King of England, King of Devils. (French).

The English love, the French make love. (English).

The Englishman greets, the Irishman sleeps, but the Scotsman gangs till he gets it. (Scotch).

"A pretended account of the behaviour of these three nations, when they want meat."—*James Kelly.*

The English rule, salary at an appointed time. (Marathi).

The fellow with the hat earns the money, and the fellow with the Dhotee dissipates it. (Hindustani).

The European is designated as "the fellow with the hat," and the Hindoo as 'the fellow with the Dhotee," the Dhotee being the cloth that is worn around the waist, passing between the legs and fastened behind.

The Frenchman sings well when his throat is moistened. (Portuguese).

The Frenchman's legs are thin, his soul little, he's fickle as the wind. (Russian).

The German may be a good fellow; but it's better to hang him. (Russian).

The Germans carry their wit in their fingers. (English, French).

The High Dutch pilgrims, when they beg, do sing; the Frenchmen whine and cry; the Spaniards curse, swear, and blaspheme; the Irish and English steal. (Spanish).

Francis Grose thinks that this proverb may be founded on truth, as "pilgrims, gypsies, and other vagabonds" are not "scrupulous observers of the distinctions of property."

The inhabitants of Toledo are God's people, the water is their own, and we sell it to them. (Spanish).

This is an old proverb used by the natives of Galicia, who were common carriers for the Spanish and Portuguese.

The Irishman is never at peace except when he is fighting. (Irish).

"The Englishman is never content but when he is grumbling; the Irishman is never at peace but when he is fighting; the Scotsman is never at home but when he's abroad." (Scotch Saying).

The Irishman's wit is on his tongue, but the Gael is wise after the time. (Gaelic).

"The Scotsman is aye wise ahint the hand." (Scotch). "The Manxman is never wise till the day after the fair." (Manx).

The Isle of Wight hath no monks, lawyers, or foxes. (English).

The Italians are wise before the act, the Germans in the act, the French after the act. (Italian, English).

"The Irishman's wit is on his tongue, but the Gael is wise after the time." (Gaelic). "The Manxman is never wise till the day after the fair." (Manx). "The Turk's sense comes afterwards." (Osmanli).

"I am sorry I have done injustice to my sovereign and your master. But I am, like a true Scotsman, wise behind hand—the mistake has happened—my supplication has been refused."

SIR WALTER SCOTT: *Fortunes of Nigel.*

The Italianized Englishman is a devil incarnate. (Italian).

The Italians cry, the Germans bawl, and the French sing. (French).

The Jew ruins himself with Passovers, the Moor with wedding feasts, and the Christian with lawsuits. (Spanish).

"The Jews spend at Easter, the Moors at marriages, and the Christians at suits." (English).

The Leinster man is sprightly, the Munster man boastful, the Connaught man sweet-tongued, and the Ulster man impudent. (Irish).

The negro eats till he has had enough, the Persian till he bursts. (Osmanli).

The oppression of Turks rather than the justice of Arabs. (Arabian).

"By the term Arabs are here meant the Bedouins, who, in the Mammelouk times, most grievously oppressed the open country of Egypt. The Bedouins themselves often called their nation exclusively 'Arab,' a term they use more frequently than 'Bedou'; and all other Arabians who are not of Arab tribes, they distinguish by the appellation of Hadhary or Fellah, which with them are terms of reproach or contempt."

J. L. Burckhardt.

This proverb once current in Egypt is now obsolete.

The Osmanli has no right nor left. (Osmanli).

That is, he is so shrewd that he is never taken off his guard.

The Osmanli hunts his hare in a cart. (Osmanli).

Though apparently slow and often behind hand, he is patient and persevering and succeeds in accomplishing his purposes.

The Osmanli's bread is on his knees. (Osmanli).

He always has sufficient food without working for it, as it is supplied in abundance from those whom he has conquered.

The prince with the Armenian is not distinguishable. (Osmanli).

When the prince associates with those whom he considers mean and low, he makes himself one with them. "You may know him by the company he keeps." "Birds of a feather flock together." (English).

There is no trust to be put in the Islanders. (Gaelic).

The saying probably came into use from the fact that Islanders being more dependent on the weather than others were often unable to keep their engagements.

The riches of Egypt are for the foreigners therein. (Arab).

An allusion to the government of Egypt by foreigners.

The Russian is clever but always too late. (Russian).

The Scots wear short patience and long daggers. (Scotch).

The Tartar has no need of a guide. (Osmanli).

"The Tartar sells his father." He has no conscience. (Osmanli). "The Tartar is born a pig, therefore he does not eat pork." (Russian). "Is there a Tartar who is chasing you?"—addressed to one who is hasty in his actions. (Osmanli).

The three-tufted (The Mārwāris), the cactus plant, and the red-faced (the Europeans), cannot live without increasing. (Marathi).

The Turk will (perhaps) be lettered, but he cannot be a man. (Osmanli).

The Osmanli has a contempt for Turks as is indicated by the following common sayings: "What does the Turk know of Bayram, he (can only) lap and drink whey." "They gave a beyship to the Turk; and he first killed his father." "The Turk and the young lion, together with the donkey, took counsel from the calf, because he (the Turk) was born of his (the calf's) mother.

The Welshman keeps nothing till he has lost it. (English).

This saying is said to have originated in the tenacity with which the Welsh held on to the castles that they had lost and recovered.

They wha hae a gude Scotch tongue in their head are fit to gang ower the world. (Scotch).

Three failures and a fire make a Scotsman's fortune. (Scotch).

To a Turk, the inside of a town is a prison. (Osmanli).

"The Tartar who lives in a city believes himself in prison." (Turkish). "A great city—a great solitude." (English).

What is good for the Russian is death for the German. (Russian).

"What is food for some is black poison to others." (Latin). "One man's meat is another man's poison." (Scotch).

When God made the world he sent to the Poles some reason, and the feet of a gnat, but even this little was taken away by a woman. (Russian).

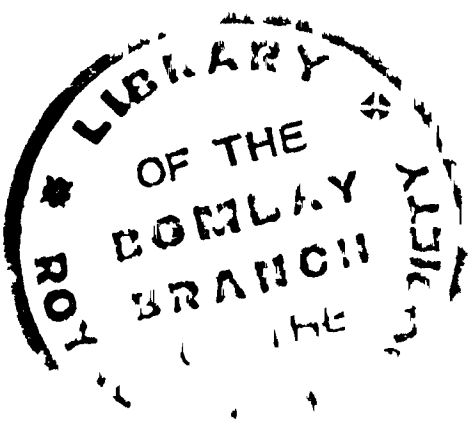
The dislike that the Russians have for the Poles is further seen in the following sayings: "We are not in Poland, where the women are stronger than the men." "A Pole tells lies even in his old age."

When the Frenchman sleeps the devil rocks him. (French).

Where Germans are, Italians like not to be. (Italian).

Where the Turk's horse once treads, the grass never grows. (English).

You may praise a Russian a thousand times, but his eyes will still be blue. (Turkish).


LIBRARY OF THE BOMBAY BRANCH

RHYMING PROVERBS

English

A good wife and health are man's best wealth.

"A good wife and good name hath no mate in goods nor fame." "The best and worst thing to man for his life, is good or ill choosing his good or ill wife." "Saith Solomon the Wise, 'A good wife's a great prize.'" "A little house well filled, a little land well tilled, a little wife well willed, are great riches." "A good wife and health are man's best wealth." "A good yeoman makes a good woman." (English).

The following excuse is sometimes quoted by men who have made a poor marriage: "But wives must be had, be they good or bad."

A man of gladness seldom falls into madness.

A pullet in the pen is worth a hundred in the fen.

Fen—*i.e.*, the mud or mire.

This proverb is found under many forms in all parts of the world. It is often quoted: "A bird in the hand is worth two in the bush."

As a man lives, so shall he die; as a tree falls, so shall it lie.

Eccles., xi : 3.

"He that lives wickedly can hardly die honestly." (English). "As the life is, so is the end." (Latin).

Cheese, it is a peevish elf; it digests all things but itself.

This English proverb, borrowed, from the Latin, is one of many sayings relating to cheese. Among them are the following: "After cheese comes nothing." "Toasted cheese hath no master." "Make good cheese if you make little." "As

demure as if butter would melt in his mouth, and yet cheese will not choke him." (English). "Cheese and bread make the cheeks red." "Cheese is gold in the morning, silver at noon, lead at night." (German). "A windy year, an apple year; a rainy Easter, a cheese year." (French). "Cheese from the ewe, milk from the goat, butter from the cow." (Spanish).

Among the precepts of the Salerno school of health was this one regarding the use of cheese: "Cheese is wholesome when it is given with a sparing hand."

Suffolk cheese has often been the subject of humour: "Hunger," it is said, "will break through anything except Suffolk cheese."

"Cheese such as men in Suffolk make,
But wish'd it Stilton for his sake."

Alexander Pope.

The familiar English saying: "Every Jack must have his Jill," is rendered thus by the Creoles of Mauritius: "There is no cheese but that can find brown bread."

"He was of old Pythagoras' opinion
That green cheese was most wholesome with an onion;
Coarse meslin bread, and for his daily swig,
Milk, buttermilk and water, why and whig."

John Taylor.

"If all the world were apple pie,
And all the seas were ink,
And all the trees were bread and cheese,
My stars! What should we think?"

Bishop John Still.

The Welshman's love of cheese has become almost a proverb.

"I will rather trust a Fleming with my butter, Parson Hugh, the Welshman with my cheese, an Irishman with my aqua-vitæ bottle, or a thief to walk my ambling gelding, than my wife with herself."—SHAKESPEARE: *Merry Wives of Windsor.*

It was customary in olden times to tell children in sport that the moon was made of cream or green cheese.

"Have ye not heard tell, all covet, all lose?
Ah, sir! I see ye may see no green cheese
But your teeth must water—a good cockney coke!
Though ye love not to bury the pig in the poke."
John Heywood.

An old direction for making cheese has taken the form of a proverb, and it was said: "If you will have good cheese, and have old, you must turn him seven times before he is cold."

Among the French who observed how little of the royal revenues entered the sovereign's coffers, it was common to say: "A king's cheese goes half away in parings."

Children and chicken, must ever be picking.

"Children pick up words as pigeons peas"—sometimes the saying was lengthened by adding: "And utter them again as God shall please." (English). "Women, priests, and poultry are never satisfied." (Italian). "The hen lives by pickings as the lion by prey." (Danish).

Eat at pleasure, drink by measure.

This proverb was adopted from the French saying: "Eat bread at pleasure, drink wine by measure."

Find a sluggard without a scuse, and find a hare without a muse.

Every sluggard has his excuse, and every hare a hole in a wall or hedge through which he can escape his pursuers.

"Take a hare without a muse
And a knave without excuse,
And hang them."—*James Howell.*

Four farthings and a thimble make a tailor's pocket jingle.

He gives twice that gives in a trice.

This proverb is found in nearly every language. "The best generosity is that which is quick." (Arabian). "He gives a benefit twice who gives quickly to a poor man." (Latin). "He who gives quickly gives doubly." (German). "To give quickly is the best charity." (Hindoo).

"To give quickly is a great virtue." (Hindustani).
"He doubles his gift that gives in time." (Scotch).

Hobi-de-hoy, neither man nor boy.

That is, a boy that has almost reached the age of manhood, equivalent to the expression: "Neither hay nor grass." Sometimes the saying is rendered: "Hober-de-hoy half a man and half a boy."

Thomas Tusser declared that the third age of seven years (that is the age between 15–21) was to be kept "under Sir Hobbard de Hoy."

No satisfactory explanation of the meaning of hobi-de-hoy has yet been given. The claim that has been advanced—that it came from combining the old English word hob (a clown) and the Welsh word holden (a tomboy)—is fanciful.

Children sometimes apply the name of hobi-de-hoy to a large top that has become unmanageable.

I wot well how the world wags, he is most loved that has the most bags.

"Money is the sinew of love as well as of war." (English).

Little boats must keep the shore, larger ships may venture more.

Little knocks rive great blocks.

Nothing is man's truly but that he comes by duly.

She that's fair, and fair would be, must wash herself with fumitory.

Singers and ringers are little home bringers.

Some go to law for the wagging of a straw.

The aler's as bad as the staler.

Aler—*i.e.*, conceal.

"The receiver is as bad as the thief." (English).

The Cat, the Rat, and Lovel the dog, rule all England under the hog.

"A gentleman named Collingbourne wrote the following couplet respecting Catesby, Radcliff, and Lovel giving their advice to Richard III., whose crest, it will be remembered, was a white boar:

'The Cat, the Rat, and Lovel our dog,
Rule all England under a hog.'

He was executed on Tower Hill for writing the foregoing lines. After 'having been hanged,' it is recorded: 'He was cut down immediately and his entrials were then extracted and thrown into the fire, and all this was so speedily performed that,' Stow says, 'When the executioners pulled out his heart he spoke and said, "Jesus, Jesus."'"

William Andrews.

"Tongue breaketh bone and herself hath none," quoth Hendyng.

The last two words are often omitted.

"The tongue is boneless but it breaks bones." (Modern Greek, Turkish). "The tongue breaketh bone though itself have none." (French). "The tongue is boneless, yet in speaking is very wicked." (Marathi). "A boneless tongue may say anything." (Tamil). "The tongue has no bone: as it knows (resolves or chooses), it speaks; as it knows, it makes things turn." (Osmanli).

Well begun is half done.

This phrase is said to have come from the Greek saying that "The half is better than the whole." (Hesiod). Similar expressions are found in nearly all languages. "Half is more than the whole." (Latin). "A good beginning is half a battle." "Well done, soon done." "Well done, twice done." (English). "A man prepared has half fought the battle." "To begin matters is to have them half finished." "To be lucky at the beginning is everything." (Spanish). "It is a small thing to run; we must start at the right moment." "A happy beginning is half the work." (French). "Boldly attempted is half won." (German). "The hardest step is that over the threshold."

"The difficult thing is to get foot in the stirrup." (Italian).

"A prouerbe I haue herde saie,
That who that well his worke beginneth,
The rather a good ende he winneth."—*John Gower.*

When the cat's away the mice will play.

Found not only in English but in German, French, Spanish, Portuguese, Danish, and in many other languages.

"What wots the mouse, the cat's out of the house." "Well knows the mouse that the cat's out o' the house." "A blate cat maks a proud mouse." (Scotch). "Where the cat is not, the mice are awake." (French). "When the cat is not in the house, the mice dance." (Italian). "When the cat sleeps the mice play." "When the cat's away, it is jubilee with the mice." (Dutch). "The cat is absent, and the mice dance." (Modern Greek), "Were the cat at home, it were worse for you." (Welsh, Irish). "There is a thick mist, so sing as you please." "Lamps out, the turban vanishes"—that is, when the ruler dies or is deposed, the people commit crime. (Hindustani). "When the King is away, the Queen is free to act as she likes." (Behar). "One said to a wife: 'O Poli, Poli, how long will you enjoy yourself?' 'Till my mother-in-law comes back from the Pariah quarter,' she replied." (Telugu).

Whoso heweth over-high, the chips will fall in his eye.

Women's jars breed men's wars.

You must do as they do at the Hoo; what you can't do in one day, you must do in two.

SCOTCH

Better rugh and sonsy than bare and dansy.

Better be rough with plenty than genteel with poverty.

Better skaith saved than mends made.

Better not injure another than be compelled to make amends to him afterwards.

Birk will burn be it burn drawn, sauch will sab if it were simmer sawn.

Wood will burn though it be drawn through water, willow will droop though it be planted in summer. Nature will always be true to itself.

Bode a robe and wear it, bode a pock and bear it.

Want a robe and wear it, want a bag and carry it.

"Whatsoever a man soweth, that shall he also reap." (Gal. vi : 7, 8).

Condition makes, condition breaks.

The conditions to a contract continue binding unless both parties agree to break them.

Eat meat an's never fed; wear claes an's never cled.

Applied to people who continually complain of their food and clothing.

Fair and honest John o' the Bank, has aye the right gully by the shank.

Used in compliment to one who has been fair and honest in some business transaction.

"John o' the Bank was John Richardson, tenant of Blackadder Bank farm, in the Parish of Edrom, Berwickshire, at the end of the last (seventeenth) century. He was a witty, jovial fellow, fond of a dance. When striking a bargain he was wont to commend his own truthfulness and honesty by saying that 'he was fair and honest John o' the Bank.'"—*George Henderson.*

God send us a' to dae weel, and then have hap to meet wi seil.

God grant that we may all do well and afterwards chance to meet salvation.

Greed is envy's auldest brither; scraggy wark they mak' thegither.

Hae you gear, or hae you nane, tine heart and a' is gane.

Have you wealth or have you none; if you lose heart all is gone.

He that hasna purse to fine, may hae flesh to pine.

"'It will be nonsense to fine me,' said Andrew doubtily, 'that hasna a grey groat to pay a fine wi'—it's all taking the breeks aff a Hielandman!' 'If ye hae nae purse to fine, ye hae flesh to pine,' replied the Bailie, 'and I will look weel to ye getting your deserts the tae way or the tither.'"

SIR WALTER SCOTT: *Rob Roy.*

"'Why, what would you do, my lord, with the poor young fellow?' said a noble Marquis present. 'The Lord Keeper has got all his estates—he has not a cross to bless himself with.'

On which the ancient Lord Turntippet replied: 'If he hasna gear to fine, he has skins to pine, and that was our way before the Revolution."

SIR WALTER SCOTT: *The Bride of Lammermoor.*

He that sits upon a stane is twice fain.

He that sits upon a stone is first glad because of the rest that he obtains, and then glad to rise and go on his way because the stone is hard.

Hips and haws are very good meat, but bread and butter is better to eat.

Hips—*i.e.*, the fruit of the dogrose or wild brier.
Haws—*i.e.*, the fruit of the hawthorn.

"Where thou shalt eat of the hips and haws,
And the roots that are so sweet."

Francis J. Child.

House gaes mad when women gad.

"The wife that expects to have a good name,
Is always at home as if she were lame;
And the maid that is honest, her chiefest delight
Is still to be doing from morning to night."

Old English Rhyme.

Hunger me and I'll harry thee.

A servant's proverb. If you do not deal justly with me I will give you trouble with unfaithful work and dishonest practices.

If he be nae a sauter, he's gude shoe clouter.

Even though he may not be a good shoemaker, he may be a good cobbler.

If Skidaw hath a cap, Scruffel wots full weel o' that.

Skidaw and Scruffel are the names of two hills, one in Scotland and the other in England. So near are they to each other that when a fog rests on one, rain is expected to fall on the other.

"When Scotland, in the last century, felt its allegiance to England doubtful, and when the French sent an expedition to the Land of Cakes, a local proverb was revived to show the identity of interests which affected both nations:

'If Skidaw hath a cap,
Scruffel wots full well of that.'"—*Isaac Disraeli.*

If the laird slight the leddy, sae will the stable laddie.

If ye be hasty, ye'll never be lasty.

It's ower late to lout when the head's got a clout.

"It's nae time to stoop when the head's aff." (Scotch). "After death the doctor." "It's too late to spare when the bottom is bare." "It is too late to grieve when the chance has past." "When the horse is starved you bring him oats." "You come a day after the fair." "You plead after sentence is given." (English). "After the carriage is broken many offer themselves to show the road." (Turkish). "After the vintage, baskets." "To stop the hole after the mischief is done." (Spanish). "It is too late for the bird to scream when it is caught." (French). "It is too late to come with water when the house is burned down." (Spanish, Italian). "When the head is broken, the helmet is put on." (Italian). "It is too late to throw water on the cinders when the house is burned down." (Danish). "It is too late to cover the well when the child is drowned." (German, Danish). "When the calf is stolen, the peasant mends the stall." "When the wine runs to waste in the cellar, he mends the cask." (German). "The gladiator having entered the lists is seeking advice." (Latin). "When the calf is drowned, they cover the well." (Dutch). "When the corn is eaten, the silly body builds the dyke." (Gaelic).

There is a story among the Telugus that a certain man refused to give his son, who was in great need, a single cocoanut; but when the young man died of thirst he presented one to the corpse, whereupon the people formed this proverb: "Alas! My son, drink the water of all the cocoanuts," which came into general use as an equivalent to the saying, common to many lands, that "It's too late to lock the stable door when the steed is stolen."

I will put a nick in my stick.

"A sort of tally generally used by bakers of the olden time in settling with their customers. Each family had its corn nick-stick and for each loaf as delivered a notch was made on the stick.

Have you not seen a baker's maid
Between two equal panniers sway'd?
Her tallies useless lie and idle,
If placed exactly in the middle."

Sir Walter Scott.

Knowledge is most excellent to win the lands that's gone and spent.

This proverb was probably taken from the old book inscription:

"John Merton aught this book,
God give grace therein to look;
Not only to look, but to understand,
For learning is better than houses and lands,
For when houses and land all is spent
Then learning is most excellent."

Like draws aye to like, like an auld horse to a fell dyke.

"'Like will to like,' as the scabbed squire said to the mangy knight, when they both met over a dish of buttered fish." (English). "'Like will be like,' as the devil said to the coal burner." (German).

Muckle crack, fills nae sack.

"Talk does not cook rice." (Chinese). "Talk is but talk; but 'tis money that buys land." (English). "Talking is easier than doing, and promising than performing." (German).

Put your hand in the creel, tak' oot an adder or an eel.
"In buying horses and taking a wife, shut your eyes and commend yourself to God." (Italian).

The aik, the ash, the elm tree; they are hanging a' three.
In olden times the mutilation of an oak, ash, or elm tree was a criminal offence punishable by death.

True blue will never stain, but dirty red will dye again.

Twa gudes seldom meet—what's gude for the plant is ill for the peat.

Waly, waly! bairns are bonny; ane's enough and twa's ower mony.
"Pity those who have them, pity more those who haven't." (Gaelic).

When I did weel, I heard it never; when I did ill, I heard it ever.
This is a servant's complaint.

When the man's fire and the wife's tow, the deil comes in and blaws't in lowe.

When the pea's in bloom the mussel's toom.
When the pea is in bloom the mussel is out of season.

Miscellaneous

A clean mouth and an honest hand will take a man through any land. (German).

A cucumber to the Roman was sent, he did not want it because it was bent. (Bulgarian).

A frog never bites, a Brahman never fights. (Telugu).
A taunt applied to a coward.

After honour and state follow envy and hate. (Dutch).

All pretty maids, or small or plump, are poisonous pests; an enemy kills by hiding, these by smiles and jests. (Hindustani).

A plaster house, a horse at grass, a friend in words, are all mere glass. (Dutch).

A woman's in pain, a woman's in woe, a woman is ill when she likes to be so. (Italian).

"Woman complains, woman mourns, woman is ill, when she chooses." "Women laugh when they can and weep when they will." (English, French). "A woman's tears and a dog's limping are not real." (Spanish). "A woman's tears are a fountain of craft." (Italian). "The laughter, the tears, and the song of a woman are equally deceptive." (Latin, English). "Who is the man that was never fooled by a woman?" (German). "Deceit, weeping, spinning, God hath give to women kindly, while they may live." "When a handsome woman laughs, you may be sure her purse weeps." (English). "Of women, Miris, the parrot, and the crow, the minds of these four you cannot know." (Assamese).

Beauty will sit and weep, fortune will sit and eat. (Tamil).

Better the child cry than the mother sigh. (Danish).

Better where birds sing than where irons ring. (Dutch).

By going gains the mill, and not by standing still. (Portuguese, Spanish).

"The mill gets by going." (English).

Early to rise and late to bed, lifts again the debtor's head. (German).

Long working hours may enable a debtor to increase his income for a time and so put him in a position to pay his debts, but they may also weaken his physical or mental powers so that he cannot earn the money that is required to meet his obligations. "Overdoing is doing nothing to the purpose." "All work and no play makes Jack a dull boy." (English). "He who does too much often does little." (Italian). "He that exceeds the commission must answer for it at his own cost." (German).

See Wit and Humour in Proverbs: "Early rising is the first thing that puts a man to the door."

Fresh pork and new wine kill a man before his time. (Spanish).

Sometimes rendered: "Fresh pork and new wine send a Christian to the churchyard."

Good is wisdom to possess, and better still is cleverness. (Bulgarian).

Herring in the land, the doctor at a stand. (Dutch).

He that will not when he may, when he will shall have nay. (French).

Found in many forms:
"Hyt ys sayd al day, for thys skyl,
'He that wyl nat whan he may,
He shall nat, when he wyl.'"—*Robert Mannyng.*

He that would jest must take a jest, else to let it alone were best. (Dutch).

He who fain would marry, in choice should not tarry. (German).

He who forces love where none is found, remains a fool the whole year round. (German).

He who is always drinking and stuffing, will in time become a ragamuffin. (German).

"The full cup makes an empty purse, and a fat dish makes a lean bag. He that draws the wine out of the vessel, draws thy money out of thy hand. He that puts the meat into the dish, puts thy money into his own pocket."—*Michael Jermin.*

This proverb may have been suggested by Solomon's warning found in Prov. xxiii : 20, 21.

He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose. (German).

He who would the daughter win, with the mother must begin. (German, English).

Idleness is hunger's mother and of theft it is full brother. (Dutch).

"A sluggard lies not still more lazily than poverty travelleth hard and hasteth to come unto him; he sleepeth not more securely than want speedily arms itself to surprise and spoil him; and then in derision says, Sleep on, when there is nothing to sleep upon."

Michael Jermin. Commenting on Prov. vi : 11.

"Slothfulness is but a waking sleep and sleep is but a drowsy slothfulness; and, as sleep is the bed of slothfulness, so slothfulness is the bed of sleep. It is natural for sleep to cause slothfulness and it is natural for slothfulness to cause sleep. . . . Not only the slothful soul which doeth nothing (shall suffer hunger), but the soul which, though the body be idle, yet worketh with his wit how to cozen, how to cheat, for such working is worse than idleness, even that soul, though he get never so much, yet shall not be filled, shall not be fed with it, but still shall be in misery, still shall suffer hunger."

Michael Jermin. Commenting on Prov., xix : 16.

If loaves of bread came,down as hail, the gypsies' hunger would not fail. (Bulgarian).

If you pay what you owe, what you're worth you'll know. (Spanish).

If you want to be dead, wash your head and go to bed. (Spanish).

In the garden more grows than the garden shows. (Spanish).

Make a bond with Satan too, while the bridge is under you. (Bulgarian).

Neither above nor below the ground, can Paradise or hell be found. (Bulgarian).

She is not his mate but his fate. (Telugu).

Someone died, someone cried. (Tamil).

That from your life the sourness may depart, you must have sweetness come into your heart. (Bulgarian).

The oil of the cow without and within, if that won't heal the Gael, there's no cure for him. (Gaelic).

The oil of the cow is understood to include not only neat's-foot oil, but milk, cream, and butter.

What will last a twelvemonth round, to that my utmost wish I bound. (Bengalese).

Used to admonish those who impatiently desire immediate possession of that which comes after long effort.

You may laugh if you're a slave, you are dumb within the grave. (Bulgarian).

GROUPING PROVERBS

A bad man, gold, a drum, a bad woman, a bad horse, stalks of sugar cane, sesamur seed, and low people should be beaten to improve their qualities. (Sanskrit).

A blow in the eye, a blow on the knee, a blow on the elbow —the three hardest blows to bear. (Gaelic).

A buffalo delights in mud, a duck in a pond, a woman delights in a husband, a priest in the law. (Burmese).

A country-side smithy, a parish mill, and a public house— the three best places for news. (Gaelic).

A face shaped like the petals of the lotus, a voice as cool (pleasing) as sandal, a heart like a pair of scissors, and excessive humility—these are the signs of a rogue. (Sanskrit).

A father in debt is an enemy; a mother of bad conduct is an enemy; a beautiful wife is an enemy; an unlearned son is an enemy. (Sanskrit).

In the first and second instance the enmity is understood to be toward a son, in the third toward a husband, and in the fourth toward a parent.

A fence lasts three years, a dog lasts three fences, a house lasts three dogs, and a man three horses. (German).

A fly, the wind, a harlot, a beggar, a rat, the head of the village, and the village accountant—these seven are annoying to others. (Sanskrit).

A fool is honoured in his own house; a proprietor is honoured in his own village; a king is honoured in his own country; a learned man is honoured everywhere. (Sanskrit).

A foul-mouthed man, a man without employment, a low fellow, a revengeful man—these four are base from their evil deeds; the base born are better. (Sanskrit).

A garden without water, a house without a roof, a wife without love, and a careless husband. (Spanish).

Four things that are considered undesirable.

A generous man is nigh unto God, nigh unto men, nigh unto Paradise, far from hell. (Arabian).

A girl, a vineyard, an orchard, and a bean field are hard to watch. (Portuguese).

A glaring sunny morning, a woman that talks Latin, and a child reared on wine never come to a good end. (French).

A heavy-handed joiner, a trembling-handed smith, and a soft-hearted leech do not suit. (Gaelic).

"A good surgeon must have an eagle's eye, a lady's hand, and a lion's heart." (English).

A hundred bakers, a hundred millers, and a hundred tailors are three hundred thieves. (Dutch).

The Spanish rendering of this proverb substitutes weavers for tailors.

A king is not satisfied with his wealth, a wise man with well uttered discourse, the eye in seeing a lover, and the sea with its water. (Burmese).

A king perceives by his ears, the learned by their intellect a beast by scent, and fools by the past. (Sanskrit).

A little dog, a cow with horns, and a short man are generally proud. (Danish).

A man of thirty years of age is like a lion, a man forty years old is like a torn, worn mat, and a man sixty years of age is a fool. (Kashmiri).

"At twenty years of age the will rules, at thirty years of age the intellect rules, and at forty years of age the judgment rules."—*Bathasar Gracian.*

A Spanish proverb taken from the sayings of Gra-

cian is as follows: "At twenty years of age one is a peacock; at thirty years of age, a lion; at forty years of age, a camel; at fifty years of age, a snake; at sixty years of age, a dog; at seventy years of age, an ape; and at eighty years of age, nothing."

A nail secures the horse-shoe, the shoe the horse, the horse the man, the man the castle, and the castle the whole land. (German).

"For want of a nail the shoe is lost; for want of a shoe the horse is lost; for want of a horse the rider is lost." (English). "For want of a nail the shoe is lost." (Spanish).

A man should avoid these six evils: lust, anger, avarice, pleasure, pride, and rashness, for free of these he may be happy. (Sanskrit).

A man should not reside in a place wherein these five things are to be found: wealthy inhabitants, Brahmans learned in the Vedas, a Rajah, a river, and in the fifth place, a physician. (Sanskrit).

Brahmans are of the highest sacerdotal class, the Vedas are the sacred books of the people, Rajah is a title that was given by Maha-Rajah to the chiefs of the Kshetree (military tribe) as a reward of merit before the Mussulman conquest.

A mother curses not her son, the earth suffers no harm, a good man does no injury, God destroys not His creation. (Sanskrit).

An elephant killeth even by touching, a serpent even by smelling, a king even by ruling, and a wicked man by laughing at one. (Sanskrit).

An old man continues to be young in two things—love of money and love of life. (Arabian).

A pebble in my shoe, a flea in my sleeve, a husk in my teeth, and my sweetheart leaving me. (Gaelic).

Four things that are hard to endure.

A plaster house, a horse at grass, a friend in words—are all mere glass. (Dutch).

A rash man, a skin of good wine, and a glass vessel do not last long. (Portuguese).

A red-haired, black-eyed woman; a dun, fiery-eyed dog; a black-haired, red-bearded man—the three unluckiest to meet. (Gaelic).

A son like his father, a son greater than his father, and a son less than his father. (Kashmiri).

The three kinds of sons found not only in Kashmir but in every part of the world.

A swan is out of place among cows, a lion among bulls, a horse in the midst of asses, and a wise man among fools. (Burmese).

A swarthy man is bold, a fair man is impertinent, a brown man is ringlet-haired, and a red-haired man is scornful. (Gaelic).

That is, when the feud is over.

A true man is he who remembers his friend when he is absent, when he is in distress, and when he dies. (Arabian).

At ten years, a wonder child; at fifteen, a talented youth; at twenty, a common man. (Japanese).

At the first cup, man drinks wine; at the second, wine drinks wine; at the third, wine drinks man. (Japanese).

A wicked wife, a false friend, a servant with pride, living in a house with a snake, are death without doubt. (Sanskrit).

Four things that cause death.

A woman's beauty is her dress and jewels; the river derives beauty from its waves; the willow gets beauty from lopping; and a man's beauty is his wealth. (Kashmiri).

The river to which reference is made is Jhelum, called by the Hindoo priests Vedasta. On its banks Alexander the Great defeated Porus, B.C. 326. The willow is the white willow that is improved by lopping off the upper branches.

A young man without work, a mother dying and leaving a baby, the wife of an old man dying—these three are terrible misfortunes. (Kashmiri).

Be as strong as a leopard, light as an eagle, quick as a goat, and brave as a lion, to do the will of thy Heavenly Father. (Hebrew from the Talmud).

Beware of the hoof of the horse, the horn of the bull, and the smile of the Saxon. (Irish).

Bodies are transitory, riches are not lasting, death is always at hand, virtue should be practical. (Sanskrit).

By the crime of not giving alms, (a man) becomes poor; by the defect of poverty, he commits sin; by sin, he certainly goes to hell; again (he becomes) poor, again (he becomes) a sinner. (Sanskrit).

Charity, good behaviour, amiable speech, unselfishness —these by the chief sage have been declared the elements of popularity. (Burmese).

Content lies in three things: Satisfied with what is given, no reliance on what is in man's hands, acquiescence in God's decrees. (Arabian).

"Gnaw the bone which is fallen to thy lot." "Let us thank God and be content with what we have." (English). "Let everyone be content with what God has given him." (Portuguese). "Nothing will content him who is not content with little." (Greek). "Who is rich? He who is content with what he has." (Hebrew).

Covetousness has for its mother unlawful desire, for its daughter injustice, for its companion violence. (Arabian).

Day and night, evening and morning, winter and spring, come again and again; time sports, life goes, but nevertheless the chain of desire loosens not. (Sanskrit).

Drinking, women, hunting, gaming, fondness for dress, harshness of speech, and severity are great blemishes in a prince. (Sanskrit).

Do not ascend to the hills to net birds, do not go down to the water to poison fish and shrimps, do not kill the ploughing ox, do not cast away lettered (written) paper. (Chinese).

The Chinese think that birds should not be ensnared but shot. They are also particular not to tread on any piece of written paper that may chance to lie on the floor or ground.

Eating while seated makes one stout, eating standing increases strength, walking augments life, running wards off sickness. (Burmese).

Eggs of an hour, fish of ten, bread of a day, wine of a year, a woman of fifteen, and a friend of thirty. (English).

Eight different things to enjoy in abundance, but in moderation good—labour, sleep, riches, journeying, love, warm water, bleeding and wine. (Hebrew).

First the turnip, then a sheep, next a cow, and then the gallows. (Dutch).

For four things there is no recall: The spoken word, the arrow sped from the bow, the march of fate, and time that is past. (Arabian).

"The stream that has passed down does not come back to its former channel." (Persian).

Fortitude in adversity and moderation in prosperity; eloquence in the senate and courage in the field; great glory in renown and labour in study; are the natural perfections of great minds. (Sanskrit).

Fortune lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost. (Dutch).

Fortune rests on the tip of the tongue; friends and relatives rest on the tip of the tongue; suffering imprisonment rests on the tip of the tongue; death rests on the tip of the tongue. (Sanskrit).

Four things everyone has more than he knows: sins, debts, years, and foes. (Persian).

"Sins and debts are aye mair than we think." (Scotch).

Four things put a man beside himself: a woman, tobacco, cards, and wine. (Spanish).

From four things God preserve us: a painted woman, a conceited valet, salt beef without mustard, and a little late dinner. (Assamese).

Go a mile to see a sick man, go two miles to make peace between two men, and go three miles to call on a friend. (Arabian).

"Make your visit short, especially to the sick." (Arabian).

Good done to an old man, good to a worthless man, good to a little child—three goods thrown away. (Gaelic).

Good men seek honour, middling men seek wealth and honour, base men seek wealth; honour itself is wealth to great men. · (Sanskrit).

Gratitude takes three forms: a feeling in the heart, an expression in words, and a giving in return. (Arabian).

He should speak kindly without meanness; he should be valiant without boasting; he should be generous shedding his bounty into the dish of the worthy; he should be resolute but not harsh. (Sanskrit).

He that is not gallant at twenty, strong at thirty, rich at forty, or experienced at fifty will never be gallant strong, rich, or prudent. (Spanish).

He who brought you forth; he who invested you with the sacred thread; he from whom you received instruction; the giver of food; he who saved you from danger —these five are to be remembered as fathers. (Sanskrit).

He who dies not in his twenty-third year, drowns not in his twenty-fourth, and is not slain in his twenty-fifth, may boast of good days. (Dutch).

He who is wise and consults others is a whole man, he who has a wise opinion of his own and seeks no counsel from others is half a man, and he who has no opinion of his own and seeks no advice is no man at all. (Arabian).

How canst thou escape sin? Think of three things: Whence thou comest, whither thou goest, and before whom thou must appear. (Hebrew).

If a man commit these three things, they will rise against him in judgment and punishment—aggression, perfidy, and deceit. (Arabian).

See Graceful Proverbs: "The image of friendship is truth."

Notwithstanding the strong condemnation that the Arabs pronounce in this proverb on perfidious and deceitful men, they have two other axioms that indicate some question as to the excellence of honour and truth at all times. They sometimes say: "In deceiving your neighbour be more wary than when he is trying to deceive you," and "To be true to the perfidious is perfidy and to deceive the deceitful is lawful."

If the prince and minister be not sincere, the nation will not be well ordered; if the father and son be not sincere, the family will not be harmonious; if the elder and younger brothers be not sincere, the feeling of affection will not be close; if friends be not sincere, intercourse will be distant. (Chinese).

If you are ignorant, inquire; if you stray, return; if you do wrong, repent; and if you are angry, restrain yourself. (Arabian).

If your neighbour has made a pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street. (Arabian).

"The Moslems are afraid of anyone who is especially sanctimonious and given to prayer—their prayers, I mean. . . . Certainly no one acquainted with the people will feel his confidence in an individual increased by the fact that he is particularly devout."—*W. M. Thompson* in *The Land and the Book.*

All nations condemn hypocrisy in their proverbs. "A devoted face and a cat's claws." "The cross on his breast and the devil on his acts." "To fawn with the tail and bite with the mouth." (Spanish). "The heron is a saint as long as the

fish is not in sight." "The female devotee pretends not to eat fish but there are three on her leaf." "The attachment of the insincere, a razor's blade." "A hypocrite, a makhala fruit; beautiful outside, bitter within; a tiger in a tulsi grove; outside smooth and painted, inside only straw." (Bengalese). "A honeyed tongue with a heart of gall. (French). "A terrible ascetic, an atrocious thief." "A hypocrite is worse than a demon." "He tells lies by thousands and builds a temple." (Tamil). "A mouth that prays, a hand that kills." (Arabian). "All saint without, all devil within." "A hypocrite pays tribute to God only that he may impose on men." "God in his tongue and the devil in his heart." "He has one face to God and another to the devil." "Hypocritical piety is double iniquity." "Never carry two faces under one hood." "To cry with one eye and laugh with the other." (English). "Better the world should know you as a sinner than God know you as a hypocrite." (Danish). "Beware of the man of two faces." "He has the Bible on his lips but not in his heart." (Dutch). "He shows honey, he mixes poison." "Externally a sheep, internally a wolf." "The hypocrite has the look of an archbishop and the heart of a miller." (Modern Greek). "Rosary in hand, the devil at heart." (Portuguese). "The mouth of Buddha, the heart of a snake." "Water under the grass." (Chinese). "To clothe a wolf in priest's clothing." (Japanese). "Under his arms a Koran, he casts his eyes on a bullock." (Afghan). "He sits like a tiger withdrawing his claws." "To plant sugar-cane on the lips." (Malayan). "At home a spider, abroad a tiger." (Telugu). "He kicks with his hind feet, licks with his tongue." (Russian). "A face shaped like the petals of the lotus; a voice as cool as sandal; a heart like a pair of scissors, and excessive humility—these are the signs of a rogue." (Sanskrit).

If you wish a good day, shave yourself; a good month, kill a pig, a good year, marry; and one always good, become a clergyman. (Spanish).

If you wish to know the character of the prince, look at his ministers; if you wish to understand the man, look at his friends; if you wish to know the father, observe his son. (Chinese).

"Birds of a feather flock together." "Tell me with whom thou goest and I'll tell thee what thou doest." "You may know him by the company he keeps." "Who keeps company with the wolf will learn to howl." (English). "Near vermilion one gets stained pink, near ink one gets stained black." "Near putrid fish you'll stink, near the epidendrum you'll be fragrant." (Chinese).

In a good man, wrath (lasts) for a moment; in a middle man, for two hours; in a base man, for a day and night; in a great sinner, until death. (Sanskrit).

Infidelity, violence, deceit, envy, extreme avariciousness, a total want of good qualities, with impurity, are the innate faults of womankind. (Sanskrit).

See also Bible Proverbs—Old Testament: "Grace is deceitful and beauty is vain," etc.

There are many proverbs that sneer at women, but none are more severe and unjust than this. It may be said, however, that the expression reflects the opinion and teaching of an ascetic who has taken upon himself the vow of perpetual celibacy, and not the common belief of the people.

"He who blackens others does not whiten himself." (German).

In infancy, the father should guard her; in youth, her husband should guard her; and in old age her children should guard her; for at no time is a woman properly to be trusted with liberty. (Sanskrit).

Iron breaks stone, fire melts iron, water extinguishes fire, the clouds consume water, the storm dispels clouds, man withstands the storm, fear conquers man, wine banishes fear, sleep overcomes wine, and death is the master of sleep; but "Charity," says Solomon, "saves even from death." (Hebrew).

It is a shame to a man to be refused by a woman, left by a boat, or thrown by a mare. (Gaelic).

Keep yourself from the anger of a great man, from the tumult of a mob, from fools in a narrow way, from a man that is marked, from a widow who has been twice married, from wind that comes in at a hole, and from a reconciled enemy. (Spanish).

Kindred without friends, friends without power, power without will, will without effect, effect without profit, profit without virtue, is not worth a rush. (French).

Learning comes by degrees, wealth little by little, climbing a mountain is done gradually, love comes by degrees, anger little by little—these five little by little. (Burmese).

Love, a cough, smoke, and money cannot long be hid. (French, German, Italian).

Sometimes the proverb is rendered: "Love, a cough, smoke, and money are hard to hide."

See proverb, "There are three things never hidden: love, a mountain, and one riding on a camel."

"Love and a cough cannot be hid." "Nature and love cannot be hid." "Love and a sneeze cannot be hid." "Love and poverty are hard to hide." (English). "Love, a cough, the itch, and the stomach cannot be hid." (Venetian). "Love, a cough, and the itch cannot be hid." (French, Italian). "Love and smoke cannot be hid." "Love, a cough, and gall cannot be hid." (French). "Love and light winna hide." (Scotch). "True love endures no concealment." (Spanish). "Love and a cough will not let themselves be hidden." (German).

"Love and murder will out."—*William Congreve.*

"Love and a red rose can't be hid."—*Thomas Holcroft.*

Marriage is of three kinds—marriage for beauty implying love, marriage for convenience, and marriage for money. (Arabian).

Nectar should be taken even out of poison, a well spoken word should be received even from a youth, rectitude should be acknowledged even in an enemy, and gold should be taken out of filth. (Sanskrit).

No house without a mouse, no barn without corn, no rose without a thorn. (German).

No man is entitled to consideration unless he has these three things, or at least one of them: The fear of God to restrain him from evil, forbearance with wicked men, and a good nature toward all. (Arabian).

One lump of clay (is moulded) into vessels of many forms, one of gold (is made) into ornaments of many shapes, cow-milk is one though yielded by many cows; so the one supreme soul presides in many bodies. (Sanskrit).

One should know a horse by its speed, an ox by its burden, a cow by milking, and a wise man by his speech. (Burmese).

Patience is the key to joy, penitence to pardon, modesty to tranquillity. (Arabian).

Physic for healing, soup for nourishment, and sake for happy living. (Japanese).

Sake, an alcoholic beverage in common use by the Japanese, made by the fermentation of rice.

Self-acquired property is good, that acquired by a father is middling, a brother's property is low, a woman's property is the lowest of the low. (Sanskrit).

She is a wife who is clever in the house, she is a wife who is fruitful in children, she is a wife who is the soul of her husband, she is a wife who is obedient to her husband. (Sanskrit).

Many Sanskrit proverbs indicate that the people of India hold the ancient belief that women are born to serve men. This particular saying has been repeated for many generations being first spoken before the Christian era.

Six things have no business in the world: A fighting priest, a coward knight, a covetous judge, a stinking barber, a soft-hearted mother, and an itchy barber. (French).

"A wooden elephant, an antelope of leather, and a Brahman without knowledge—these three things only bear a name."—*Manu.*

Sleep in the morning, wine at noon, trifling with children, and spending time with the ignorant shorten a man's existence. (Hebrew).

Sorrow for a father six months, sorrow for a mother a year, sorrow for a wife until a second wife, sorrow for a son for ever. (Sanskrit).

The reference is to sorrow occasioned by death.

The advantages of marriage are purity of life, children, pleasures of home, and the happiness of exertion for the comfort of wife and children. (Arabian).

The affairs of a king are not perfected except by four things: counsel, money, auxiliaries, and secrecy. (Arabian).

The Arabs also say that husbandry requires four things: soil, seed, water, and sun.

The beginning of a ship is a board; of a kiln, a stone; of a king's reign, salutation; and of the beginning of health, is sleep. (Irish).

The best preacher is the heart, the best teacher is time, the best book is the world, the best friend is God. (Hebrew).

The best qualities for a minister (of state) are justice, thorough investigation, wise determination, firmness, and secrecy. (Sanskrit).

The brown rain at the fall of the leaf, the black rain at the springing of roots, and the grey rain of May—the three worst waters. (Gaelic).

The enemy who is either avaricious, subject to passion, unruly, treacherous, violent, fearful, unsteady, or a fool, is easily to be defeated, we are told. (Sanskrit).

The foot should be placed (on a spot) seen to be clean, water should be drunk after having been strained through a cloth, a word should be spoken with truth, (a business) should be done with consideration. (Sanskrit).

The gravest fish is an oyster; the gravest bird's an ool; the gravest beast's an ass; an' the gravest man's a fool. (Scotch).

The jewel of the necklace, the canopy of the throne, the vanguard of the army, the point in discourse, the best verse of the poem. (Arabian).

A proverb used by modern Egyptians, current at Cairo. Burckhardt says that the jewel of the necklace, literally the eye of the necklace, "is the precious stone, or medallion, or gold coin, which hangs upon the breast from the middle of a woman's necklace; the vanguard of the army is composed of the bravest soldiers; the point in discourse is the most material part of a question under discussion; and the best verse of the poem is the verse in which the poet has exerted his utmost powers. It is the main verse usually found toward the end of the composition, called Kasyde."

The king must answer for his country's sin; the priest, for the king's sin; the husband, for his wife's sin; and the Guru, for the disciple's sin. (Sanskrit).

A Guru is a teacher, particularly a religious teacher. It is also said "The defects even of a Guru should be told."

The man is strange who, seeking a lost animal, suffers his own soul to be lost; who, ignorant of himself, seems to understand God; who doubts the existence of God when he sees His creatures. (Arabian).

"The legs of those who require proofs of God's existence are made of wood." (Persian). "We cannot see our own forehead, our ears, or our backs; neither can we know the hairs of our head; if a man knows not himself how should he know the Deity?" (Telugu). "A man knowing law, but without God's fear, is a man having the key of the inner but not of the outer chamber." (From the Talmud—Hebrew). "Sitting in a well and staring at the stars." (Chinese). "The frog in the well sees nothing of the high seas." (Japanese). "Every little blade of grass declareth the presence of God." (Latin).

The man with a cataract in his eye is one in a hundred, the one-eyed is one in a thousand, the squint-eyed is one in a lakh and twenty-five thousand; but the squint-eyed man proclaims to all the world—"Beware of the grey-eyed man." (Behar).

One in a hundred, one in a thousand, etc., is intended to indicate the proportion of rascals in each class. The proverb is applied to those who excuse their own misdeeds by declaring others are worse than themselves.

The merit of a house does not consist in its lofty walls, but in its not leaking; the goodness of clothes does not consist in flowering and network, but in their being warm; eating and drinking does not consist in the consumption of costly articles of food, but in satisfying the appetite; the excellence of a wife does not consist in beauty, but in virtue. (Chinese).

The most worthless things on earth are these four: Rain on a barren soil, a lamp in sunshine, a beautiful woman given in marriage to a blind man, and a good deed to one who is ungrateful. (Arabian).

The poison of a scorpion is in his tail; the poison of a fly is in his head; the poison of a serpent is in his fang; the poison of a bad man is in his whole body. (Sanskrit).

The quality of a friend should be sincerity, liberality, bravery, constancy in joy and sorrow, rectitude, attachment, veracity. (Sanskrit).

There are four points in a good character from which all good traits take their origin—prudence, courage, continence, and justice. (Arabian).

There are six faults which a man ought to avoid: The desire of riches, drowsiness, sloth, idleness, tediousness, fear, and anger. (Sanskrit).

There are three misfortunes in life: In youth to lose a father; in middle age, the death of a wife; in old age, to have no children. (Japanese).

There are three things never hidden: Love, a mountain, and one riding on a camel. (Arabian).

See proverb: "Love, a cough, smoke, and money cannot long be hid."

"Three things are no disgrace to a man: To serve his quest, to serve his horse, and to serve his own house." "Three things are known only in the following ways—a hero in war, a friend in necessity, and a wise man in danger." "Three things contribute to a long life: A large house, an obedient wife, and a swift horse." "Three things give one a fever: A loitering messenger, a lamp that will not give light, and a waiting dinner for a guest who does not come." (Arabian). "There are three things that don't bear nursing: An old woman, a hen, and a sheep." "There are three without rule: A mule, a pig, and a woman." "The three most pleasant things: A cat's kittens, a goat's kid, and a young woman." (Irish). "Avoid three things: A snake, a smooth-tongued man, and a wanton woman." (Japanese). "Of three things the devil makes a salad: Advocates' tongues, notaries' fingers, and a third that shall be nameless." "Three things drive a man out of doors: Smoke, dropping water (or a leaky roof), and a shrew." "Three things only are done well in haste: Flying from the plague, escaping quarrels, and catching fleas." (Italian). "Three things are insatiable: Priests, monks, and the sea." "Three great evils come out of the north: A cold wind, a cunning knave, and a shrinking cloth." (English). "Three things cost dear: The caresses of a dog, the love of a mistress, and the invitation of a host." (English and Italian). "Three things soon pass away: Woman's beauty, the rainbow, and the echo of the woods." "Three things have no long continuance: Knowledge without argument (exercise), wealth without commerce, and a country without law and management." (Kashmiri). "The three dearest of things: Hen's eggs, pork, and old women's praise." "The three prettiest dead: A little child, a salmon, and a black cock." "Three of the coldest things: A man's knee, a cow's horn, and a dog's nose." "Three gifts of the Bard: A dog's hunger for a feed, a raven's bidding to a feast, an impatient

man's thirst for his dram." "Three that come unbidden: Love, jealousy, and fear." "The three Fernian bed stuffs: Fresh tree tops, moss, and fresh rushes." (Gaelic). "Three things on the earth are accounted precious: The three are knowledge, grain, and friendship. (Burmese).

There are two that are never satisfied: He who seeks after learning and he who seeks after wealth. (Arabian).

There is not a gem in every rock, no pearl in every elephant, nor sandlewood in every forest, nor erudition in every place. (Burmese).

There is a belief among the Burmese that there is a pearl to be found in the elephant's head.

There is pain in acquiring wealth, pain in preserving what has been acquired, pain in its loss, and pain in its expenditure—why have such a receptacle of sorrow? (Sanskrit).

The scoffer, the liar, the hypocrite, and the slanderer can have no share in the future world of bliss. (Hebrew).

These six—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are forever unhappy. (Sanskrit).

The spring is the youth of trees, wealth is the youth of men, beauty is the youth of women, intelligence is the youth of the young. (Sanskrit).

The thinking of a bad thought, the uttering of a bad speech, and the doing of a bad deed—this is the character of a fool. (Burmese).

The voice is the beauty of cuckoos; chastity is the beauty of women; learning is the beauty of the deformed; patience is the beauty of ascetics. (Sanskrit).

Though the sun and moon be bright, they cannot shine under an inverted bowl; though the sword of justice be swift, it will not behead a man without crime; neither will flying misfortune enter the doors of the careful. (Chinese).

Those eager to amass wealth regard neither priests nor relations; those eager to indulge lust feel neither fear nor shame; those eager in the pursuit of knowledge care not for comfort or sleep; those eager to satisfy hunger regard neither the flavour nor the cookery. (Sanskrit).

Those without a leader perish; those without a youthful leader perish; those without a female leader perish; those without many leaders perish. (Sanskrit).

To be the husband of a worthless woman, covering with a hole in the middle of it, a hired weaver—these three are the agony of death. (Assamese).

The Assamese cart is drawn by bullocks and covered with a kind of hood made of matting and held up by bamboo hoops.

To confer favours happily three things are necessary: —promptness, discrimination, and secrecy. (Arabian).

To feed the land before it gets hungry; to give it rest before it grows weary; to weed it well before it gets dirty—the marks of a good husbandman. (Gaelic).

To go safely through the world you must have the eye of a falcon, the ear of an ass, the face of an ape, the mouth of a pig, the shoulders of a camel, and the legs of a deer. (Italian, English).

To rise at five, dine at nine, sup at five, go to bed at nine—make a man live to ninety-nine. (French).

Another French proverb says: "To rise at six, eat at ten, sup at six, go to bed at ten—make a man live years ten times ten."

See Wit and Humour in Proverbs: "Early rising is the first thing that puts a man to the door."

We ask four things for a woman—that virtue dwell in her heart, modesty in her forehead, sweetness in her mouth, and labour in her hands. (Chinese).

When anger is repressed by reason of inability to do immediate harm, it retires into the heart in the form of malice and breeds these vices: Envy, triumph over the enemies, ill, repulsion of friendly approaches, contempt, slander, derision, personal violence, and injustice. (Arabian).

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honour? He who honours mankind. (Hebrew).

Wishing for long life, one should eat facing the east; wishing for wealth, he should face the south; if he desire prosperity, he should eat facing the west; one should not eat facing the north. (Burmese).

With dancing and joy, moves the maggot; wriggling about to and fro, moves the worm: They dance, they rejoice, but the child of the Banabana is going to the wood farm. (Yoruba—West Africa).

> "The Banabana is an insect that carries a bit of wood in its mouth, and this is an emblem of the poor who must fetch fuel from the farms. The proverb will thus mean—'Others may amuse themselves, but the poor man has no holiday.'"—*Richard F. Burton.*

Without ascending the mountain, one cannot know heaven's height; without descending to the valley, one cannot know the earth's depth; without listening to the sayings bequeathed by a former king, one cannot know wisdom's greatness. (Chinese).

You should forsake a man for the sake of your family; you should forsake your family for the sake of your village; you should forsake your village for the sake of your country; you should forsake the earth for the sake of yourself. (Sanskrit).

ANIMAL PROVERBS

BEASTS

There is no beast so savage but it sports with its mate. (Spanish).

The APE claspeth her young so long that at last she killeth them. (English).

ASSES sing badly because they pitch their voices too high. (German).

For every fruit consumed by a BAT a hundred are spoiled. (Tamil).

If the BANDICOOT could see behind her she would break her heart and die. (Marathi).

If the BEAR will learn to dance he must go to school early. (German).

He feeds like a BOAR in a frank. (English).

It will rain seventy times before a BUFFALO'S horns will be wet. (Tamil).

It is easy to threaten a BULL from the window. (Italian).

Are you to ask the BULLOCK before you put on the pack saddle? (Telugu).

A gude CALF is better than a calf o' a gude kind. (Scotch).

If the CAMEL gets his nose in the tent his body will soon follow. (Arabian).

He who plays with a CAT must bear its scratches. (Arabian).

A COLT is worth nothing if it does not break its halter. (French).

A COW is not called dapper unless she has a spot. (Danish).

More beautiful than the eye of a DEER; more rapid than its speed. (Tamil).

Although a DOG may go to sea the water must be lapped. (Tamil).

If a DONKEY bray at you don't bray at him. (English).

Only an ELEPHANT can carry an elephant's load. (Marathi).

The EWE that doth bleat doth lose the most of her meat. (English).

The FOX goes at last to the shop of the furrier. (Turkish).

The GOAT that climbs up the rocks must climb down again. (French Guyana—Creole).

In small woods may be caught large HARES. (Dutch, Danish).

HEDGEHOGS are not to be killed with a fist. (Portuguese).

A HOG that's bemired endeavours to bemire others. (English).

A golden bit does not make the HORSE any better. (Italian, German).

The GREYHOUND that starts many hares kills none. (Spanish, Portuguese).

Incredible news—a JACKAL gone on a pilgrimage. (Marathi).

When the tree falls the KID can climb it. (Louisianian Creole).

Death devours LAMBS as well as sheep. (English).

The LEOPARD is absent so they play with the cubs. (African).

The LION is not half so fierce as he's painted. (Spanish).

He that lacks my MARE may buy my mare. (Scotch).

When MASTIFFS fight, little curs will bark. (English).

A MOLE can undermine the strongest rampart. (Chinese).

What need is there of a king in a country where there is no work, or of a MONGOOSE where there are no snakes? (Tamil).

A MONKEY never watches his own tail; he watches his neighbour's. (Mauritius Creole).

It is a bold MOUSE that makes her nest in the cat's ear. (Danish).

Cutting off a MULE'S ears won't make him a horse. (Louisianian Creole).

Art thou worn out and become a MUSKRAT; hast thou cast thy horns? (Tamil).

The OX is never weary of carrying its horns. (Haytian Creole).

PIGS may whistle but they hae an ill mouth for't. (Scotch).

It is bad for PUPPIES to play with cub bears. (Danish).

RABBIT says: "Drink everything, eat everything, but don't tell everything." (Martinique Creole).

He is in search of a RAM with five feet. (Italian).

Like excavating a mountain and catching a RAT. (Tamil).

Let ilka SHEEP hang by its ain shanks. (Scotch).

The full SOW knows not the squeak of the empty one. (Welsh).

A SQUIRREL ascends by climbing. (Tamil).

The still SWINE eats the mesh; the wild ones run past it. (Danish).

He sits like a TIGER withdrawing his claws. (Malay).

The breath o' a fause friend's waur, than the fuff (threat) o' a WEASEL. (Scotch).

He who goes with WOLVES learns to howl. (Spanish, Italian, German, Danish).

BIRDS

God gives every bird its food but they must fly for it. (Dutch).

The FOWL knows the serpent's sneezing. (Bengalese).

Cherries are bitter to the glutted BLACKBIRD. (French).

CHICKENS are slow in coming from unlaid eggs. (German).

Though the COCK crows not morning will come. (Afghan).

When the CRANE attempts to dance with the horse she gets broken bones. (Danish).

If you put a CROW in a cage will it talk like a parrot? (Urdu).

He hasna the gumshion o' the CUCKOO. (Scotch).

He who makes himself a DOVE is eaten by hawks. (Italian).

Like a conversation of DUCKS—nothing but wah-wah. (Turkish).

The old age of an EAGLE is as good as the youth of a sparrow. (Greek).

It is not every man that can carry a FALCON on his hand. (Danish).

A wild GOOSE never laid a tame egg. (English).

He that will meddle with all things must go shoo the GOSLINGS. (English).

Mother, marry me, marry me, or the GULL will fly away with me. (Spanish).

It is hard to lure HAWKS with empty hands. (Danish).

The HEN cackles in one place and lays eggs in another. (Modern Greek).

The HERON's a saint when there are no fish in sight. (Bengalese).

A JACKDAW is ever found near to a jackdaw. (Greek).

A hungry KITE sees a dead horse afar off. (English).

He expects that LARKS will fall ready roasted into his mouth. (French).

The MAGPIE cannot leave her hopping. (Dutch).

Only the NIGHTINGALE can understand the rose. (Marathi).

I have lived too near a wood to be frightened by OWLS. (English).

Speech like that of a PARROT; gait like that of a peacock. (Tamil).

The PARTRIDGE loves peas, but not those that go into the pot with it. (African).

The sluggard, like the PEACOCK, is afraid of rain. (Karanese).

The voice of the PIGEON in the spit is not like the voice of the pigeon in the tree. (African).

A seaman, if he carries a millstone, will have a QUAIL out of it. (English).

Foster a RAVEN and it will pluck out your eyes. (Spanish).

The ROBIN and the wren are God's cock and hen; the martin and the swallow are God's mate and marrow. (English).

The sound of the bell does not drive away ROOKS. (Italian).

SPARROWS should not dance with cranes—their legs are too short. (Danish).

It is said that the STORK died while waiting for the ocean to dry in the hope of getting a supply of dried fish. (Tamil).

It is not for the SWAN to teach eaglets to sing. (Danish).

If wishes were THRUSHES, beggars would eat birds. (English).

As poor as Job's TURKEY, that had to lean against a fence to gobble. (American).

There's winter enough for a snipe and WOODCOCK too. (English).

He who disturbs the WREN'S nest, with health he will ne'er be blest. (Welsh).

FISHES

AND OTHER AQUATIC ANIMALS

"The fish comes to his senses after he gets into the net." (Turkish).

Easterly wind and rain bring COCKLES here from Spain. (English).

It is because of his good heart that the CRAB has no head. (Martinique Creole).

He that has an EEL by the tail has a very unlikely hold. (English).

He can wile the FLOUNDERS oot o' the sea. (Scotch).

To angle all day and catch a GUDGEON at night. (English).

Let every HERRING hang by its own tail. (Irish).

"Ye look like a rinner," quo' the deil to the LOBSTER. (Scotch).

A MACKEREL to catch a whale, a sprat to catch a mackerel. (English).

There's life in a MUSSEL as lang as it cheeps. (Scotch).

OYSTERS are not good in a month that hath not an "R" in it. (English).

A SALMON from the pool, a wand from the wood, a deer from the hills—are thefts which no man was ever ashamed to own. (Gallican).

Like the SEA-SERPENT (a mythical animal, not the sea-snake of the Indian and Pacific Oceans), frequently heard of but seldom seen. (English).

The hook that caught this SHAD must have been baited with a pin-cushion. (English). So said because of the large number of small bones.

The wrecker ashore is worse than the SHARK at sea. (English).

Better the head of a SPRAT than the tail of a sturgeon. (English).

There is no catching TROUT with dry breeches. (Portuguese).

Very like a WHALE in a butter tub. (English).

Reptiles

INCLUDING SCORPIONS, SNAILS, LEECHES, WORMS, ETC.

"Although you take a reptile on a cushion it will seek a heap of dry leaves." (Tamil).

If the ADDER were not so dangerous, women would take it for petticoat strings. (Haitian Creole).

Till you are across the river, beware how you insult the mother ALLIGATOR. (Haitian Creole).

The good, like the COBRA, sometimes retain their power and conceal themselves. (Tamil).

The CROCODILE in the water and the tiger on shore both strive to break my neck. (Bengalese).

The FROG flew into a passion and the pond knew nothing of it. (Modern Greek).

The LEECH wants to become a snake. (Mauritius Creole).

Better be the head of a LIZARD than the tail of a dragon. (Italian).

Whoever pats SCORPIONS with the hand of compassion receives punishment. (Persian).

He that hath been bitten by a SERPENT fears a rope. (Hebrew).

The SNAIL deserves the end of its journey. (Welsh).

If the SNAKE cares to live, it doesn't journey upon the high-road. (Haitian and French Guyana Creole).

"To the devil with so many masters," said the TOAD to the harrow. (French).

Daddy TORTOISE goes slow, but he gets to the goal while Daddy deer is asleep. (Louisianian Creole).

Like seeking feathers from a TURTLE. (Cingalese).

He that keeps malice harbours a VIPER in his heart. (English).

Sorrow is to the soul what the WORM is to wood. (Turkish).

INSECTS

INCLUDING SPIDERS

"One grain-destroying insect will consume a thousand grains of rice." (Tamil).

BUGS are all the same whether they bite or not. (Tamil).

What could the ANT do if it had the head of a bull? (German).

From the same flower the BEE extracts honey and the wasp gall. (Italian).

The BEETLE is a beauty in the eyes of its mother. (African).

The COCKROACH is never in the right where the fowl is concerned. (Trinidad Creole).

The light of the FIREFLY is sufficient for itself only. (Marathi).

Nothing is ever well done in a hurry except fleeing from the plague or from quarrels and catching FLEAS. (Italian).

A drop of honey catches more FLIES than a hogshead of vinegar. (German).

GLOWWORMS are not lanterns. (Italian).

When GNATS swarm in January the peasant becomes a beggar. (Dutch).

Like a GRASSHOPPER—fascinated by a lighted lamp. (Tamil).

It is nonsense to set a LOUSE on a steel to bark at a tailor. (English).

There is no cloth cut so fine but MOTH will eat it. (English).

A carbuncle appeared on the back of a MOSQUITO. (Tamil).

Friends tie their purses with SPIDER'S thread. (Italian).

Anger is a stone cast at a WASP'S nest. (Malabar).

CONTRADICTING PROVERBS

A bird in the cage is worth a hundred at large. (Italian).

This proverb is found in many lands and in various forms.

Better be a bird in the wood than one in the cage. (Italian).

"Better be a free bird than a captive king." (Danish).

See Curious Objects Referred to in Proverbs: "A titmouse in hand is better than a duck in air."

A black Christmas makes a fat churchyard. (English).

A green Yule makes a fat kirkyard. (Scotch, English, Danish).

Both proverbs express the same thought, though they seem to contradict each other in the use of the words "black" and "green."

See Weather and Christmas Proverbs.

A blind man may sometimes shoot a crow. (Dutch).

"A blind pigeon may sometimes find a grain of wheat." (Danish). "A blind hen can sometimes find her corn." (French). "The blind man has picked up a coin." (Portuguese).

The blind catch a flea! (Osmanli).

An exclamation of surprise, that any one should suggest the possibility of such a thing.

A friend is not known till he is lost. (English).

"A friend is often best known by his loss." (German).

He never was a friend who has ceased to be one. (French).

After dinner sleep awhile, after supper go to bed. (English).

This receipt for health is contradicted by many proverbs that give different directions, as for example:

After dinner rest, after supper walk. (Venetian).

After eating walk a hundred paces. (Sanskrit).

After eating stand or walk a mile. (Latin).

After dinner you must stand awhile or walk a thousand paces. (German).

After dinner sit awhile, after supper walk a mile. (English, Scotch).

Alexander Hislop in referring to the Scotch form of the proverb says: "This advice is unfitted for the dining practices of the present day; but when our ancestors breakfasted at six, dined at eleven, and supped at four or five, the counsel may have been good enough."

"The Normans were dainty eaters, epicures, and therefore their cooking was nice. Rich spices were plentifully used. Among the grand dishes provided on great occasions were the boar's head and the peacock, served to the blare of trumpets, with much ceremonial—of which more anon. A dish of cranes was a favourite dish on the table of a baron. Simnel and wastel cakes and spice bread were among the usual dainties. Wastel was a fine well baked white bread next in quality to simnel, a rich cake generally made in a three-cornered shape.

The daily routine of a Norman household is seen in the rhyme of the period:

To rise at five and dine at nine,
To sup at five, to bed at nine,
Makes a man live ninety-and-nine.

This shows a remarkable change in manners because the Saxons had four heavy meals during the day.—*Frederick W. Hackwood* in *Good Cheer.*

A good horse often wants a good spur. (English).

"A good horse and a bad horse need the spur; a good woman and a bad woman need the stick." (Italian). "The horse that draws best is most whipped." (French, Italian). "It is the bridle and spur that makes a good horse." (English). "One whip is good enough for a good horse, for a bad one, not a thousand." (Russian).

A good horse has no need of the spur. (Italian).

"A gentle horse should be sindle spurr'd." (Scotch). "A fast horse does not want the spur." (Portuguese). "Do not spur a free horse." "It is ill to spur a flying horse." (English). "Spur not a willing horse." (English, French, German, Italian, Spanish). "Be the horse good or bad, always wear your spurs." (Italian).

A Januar' haddock, a Februar' bannock, and a March pint o' ale. (Scotch).

This proverb is intended to indicate when the haddock, bannock, or home-baked flour cake, and ale are at their best.

A cameral haddock's ne'er gude till it gets three draps of May flude. (Scotch, English).

A cameral haddock is a very large, sometimes an ill-shaped haddock.

A lie becomes true when one believes it. (German).

Though a thing has been false a hundred years it cannot become true. (German).

Always take the day of possession to ponder on the day of destitution; do not wait for the time of poverty to think of the time of plenty. (Chinese).

"Forecast is better than hard work." (English). "He who does not look before him must take misfortune for his earnings." (Danish). "He who looks not before finds himself behind." (French). "If people take no care for the future, they will soon have to sorrow for the present." (Chinese).

This morning having wine, this morning drunk; tomorrow's sorrows may be sustained tomorrow. (Chinese).

See Isa. xxii: 13; I. Cor. xv: 32.

A new broom sweeps clean. (English, Italian, Scotch, German).

"All that is new is fine." (French). "A new broom is good for three days." (Italian). "A new servant will catch a deer." (Hindi).

"Some laughed, and said: All thing is gay that is green,
Some thereto said: The green new broom sweepeth clean,
But since all thing is the worse for the wearing,
Decay of clean sweeping folk had in fearing."

John Heywood.

An old broom is better than a new one. (Accra—West Africa).

An old bird is not caught with chaff. (English).

"Old birds are not caught with new nets." (Italian). Old birds are not caught with cats." (Dutch).

A wise bird (wise because of age and experience) has been caught with chaff. (Tamil.)

"A sly bird is often caught by the two feet." (Modern Greek).

Answer not a fool according to his folly lest thou also be like unto him. (Hebrew).

Answer a fool according to his folly, lest he be wise in his own conceit. (Hebrew).

See Introduction and Bible Proverbs—Old Testament.

A setting hen loses her breast feathers. (English).

"Change of pasture makes fat calves." "A setting hen never gets fat." "A tethered sheep soon starves." (English). "Who stands still in the mud sticks in it." (Chinese). "The marble stone on which men often tread seldom gathers moss." (English).

"Seldom mosseth the marble stone,
That men oft tread."

William Langland.

"The millstone does not become moss-grown." (German).

Though the millstone moves and gathers no moss, it teaches an opposite lesson from that of the "rolling stone" in the proverb following, for it performs its work and is useful to mankind.

A rolling stone gathers no moss. (Latin, Greek, English, Dutch, German, French, Spanish).

"A rowing stane gathers nae fog." (Scotch). "A trolling stone gathers no moss." "A tumlan steann gidders nae moss." "A plant often removed cannot thrive." "People often change and seldom do better." "Remove an old tree and it will wither to death." (English). "Three removes are as bad as a fire." (Italian). "Who often changes suffers." (French). "A tree often removed will hardly bear fruit." (Italian, French). "Old trees must not be transplanted." (German). "A stone often moved gathers no moss." (Polish).

The "rolling stone" referred to in this proverb was probably a sea-coast stone made round and smooth by constant rolling with the ebbing and flowing tide. Its continuous motion would effectually prevent any moss or seaweed from adhering.

"The proverb came originally from the sea-board people who would be more or less familiar with the phenomena of their coasts; most probably

it originated with the Greeks who lived on a peninsula and an archipelago and in whose ancient literature it is found. . . . The poetic beauty of this proverb is great, much greater than that of most proverbs, which also favours its origin from the æsthetic Greeks."—*Frank Cowan.*

"From the time they first gained a foothold on Plymouth Rock they began to migrate, progressing and progressing from place to place and land to land, making a little here and a little there, and controverting the old proverb that a rolling stone gathers no moss."—*Washington Irving.*

"The stone that is rouling can gather no mosse,
Who often remoouth is sure of losse,
The riche it compelleth to pay for his pride;
The poor it undooeth on everie side."

Thomas Tusser.

A sin concealed is half forgiven. (Italian).

A sin confessed is half forgiven. (Italian).

A true friend does sometimes venture to be offensive. (English).

A good friend never offends. (English).

Barking dogs don't bite. (French, German, Dutch, Indian).

"The greatest barkers bite not sore." "Dogs that bark at a distance never bite." (English). "Great barkers are nae biters." (Scotch). "Beware of a silent dog and still water." "Timid dogs bark worse than they bite." (Latin). "A dog which barks much is never good at hunting." "Beware of the dog that does not bark." (Portuguese). "Dumb dogs and still waters are dangerous." "Timid dogs bark most." (German). "Let the dog bark so he does not bite me." (Spanish). "Threateners do not fight." (Dutch). "Black clouds thunder a great deal but rain little." (Behar).

A dog will bark ere he bites. (English).

"Dogs ought to bark before they bite." (English).

"The dog that bites does not bark in vain." (Italian).

Better have an egg today than a hen tomorrow. (Italian).

It is better to have a hen tomorrow than an egg today. (English).

Better late than never. (English, French, Italian, German, Dutch, Danish).

"Better late thrive than never do weel." (Scotch).

"Come late, come right." (Hindoo.)

It is too late to throw water on the cinders when the house is burnt down. (Danish).

"It's ower late to lout when the head's got a clout." (Scotch).

Birds of a feather flock together. (German, Danish, Dutch).

"Like a black-faced villain joining an oily-legged sinner." "All the gems in one place, all the snails in another. "Common oysters are in one spot and pearl oysters in another." "A fly to a fly." (Telugu). "Birds of a feather flock together, and so with men, like to like." (Hebrew). "A jackdaw always sits near a jackdaw." (Greek). "Every sheep with its fellow." (Spanish). "Like very readily gathers together with like." (Latin—quoted by Cicero). "Like will to like, as the devil said to the charcoal burner." (German). "Like to like, Jack to Lizzie." (Dutch). "Like to like and Nan to Nicholas." (English). "Like draws to like and a scabbed horse to an auld dyke." (Scotch, Danish).

The proverb is found with many variations in all lands. "Like priest, like people." "Like author, like book." "Like father, like son." "Like master, like men." "Like prince, like people." "Like lord, like chaplain." "Like wood, like

arrow." "Like pot, like cover." "Owl to owl, crow to crow," etc.

"Every fowler knows the truth of this proverb. All the birds in the air, on the earth, and in the waters have a mutual correspondence, rendezvous, and understanding with those of the same feather, and nothing but destruction can separate 'em. They may be scatter'd or dispers'd for a time into different corners and quarters of the country, but they will still be upon the wing to find out their stragglers, and flock together again in spite either of sportsmen or spaniels, guns, nets, or stalking horses. This is palpable in all birds, that fly over the face of the earth for game on the gentleman's recreation."—*Oswald Dykes.*

"A parent or guardian should always reflect upon the consequence of placing a child or a ward here or there. Some company is as infectious and more mischievous than the plague, and no account can be given for the odd choice that some people make in the disposition of a son, who are extremely solicitous about the good breeding of a dog."—*Samuel Palmer.*

"For as saith a proverb notable,
Each thing seeketh his semblable."

Sir Thomas Watt

Birds of prey do not flock together. (Portuguese).

"Two birds of prey do not keep company with each other." (Spanish, Portuguese).

Every dog is a lion at home. (English, Italian).

"Bullock at home, a cat abroad," "A swan in his own village, a crow in the next." "At home an elephant, abroad a cat." "At home a hero, abroad a coward." (Tamil).

At home a spider, abroad a tiger. (Telugu).

See Bible Proverbs—New Testament: "A prophet is not without honour save in his own country and among his own kin and in his own house."

Friends are far from a man who is unfortunate. (Latin).

"In time of prosperity friends will be plenty, in time of adversity not one in twenty." "When good cheer is lacking our friends will be packing." (English). "Let him who is wretched and beggared try everybody and then his friend." (Italian). "May God not prosper our friends that they forget us." (Spanish). "So long as fortune sits at the table friends sit there." (German). "Friends and mules fail us at hard passes." (Gallican). "He who has a good nest finds good friends." (Portuguese).

A friend is best found in adversity. (English).

"My friend is he who helps me in time of need." (German). "A true friend is known in the day of adversity." (Turkish). "A friend cannot be known in prosperity nor an enemy in adversity." "A friend in need is a friend in deed." (English).

Friends agree best at a distance. (French).

They cease to be friends who dwell afar off. (Latin, Greek).

God keep the cat out o' our gate for the hens canna flee. (Scotch).

God keep the cats out of your way for the hens can flee. (Scotch).

He never was a friend who has ceased to be one. (French).

The best friend often becomes the worst enemy. (German).

He who marries early makes no mistake. (Osmanli).

He who marries early will leave a widow. (Osmanli).

Honesty is the best policy. (English).

"Honesty maketh rich, but she works slowly." "The best investment for income is honesty." (German). "Knavery may serve for a turn, but honesty is best at long run." "Honesty may be dear bought, but can never be a dear pennyworth." "None can be wise and safe but he that is honest." (English).

Lang leal, lang poor. (Scotch).

Leal—*i. e.*, honest, true, faithful.

"There are tricks in all trades but ours." "Honest men are easily humbugged." "Every man has his business lies." (English). "Honesty is praised and starves." (Latin).

If possible, don't tell your secrets to your friend. (Persian).

You ought not to tell the secret of your heart to any but a friend. (Persian).

It is a goodly thing to take two pigeons with one bean. (English, Latin, French, Italian).

"To kill two birds with one stone." "To kill two flies with one slap." (English). "For one reward to follow up two matters." "To take two boars in one cover." (Latin). "To kill two flies with one clapper." (German). "To make two hits with one stone." (French). "To bring down two apples with one stick." (Dutch). "To hit two marks with one arrow." "Two doves with one arrow." (Persian). "To kill two rabbits with one crook." (Portuguese). "To catch two pigeons with one bean." (French, Italian).

With one arrow two birds are not struck. (Osmanli).

It is good fishing in troubled waters. (French, Spanish, Dutch, Scotch).

"The fisherman fishes in troubled waters." (Portuguese).

Never fish in troubled waters. (English).

"In still waters are the largest fish." (Danish).

Let him not be a lover who has no courage. (Italian).

"Love fears no danger." (German).

Who loves believes, who loves fears. (Italian).

Love expels jealousy. (French).

A loving man, a jealous man. (Italian).

Marry in haste and repent at leisure. (English, French, Italian, German, Dutch).

"Hasty marriages seldom turn out well." (German). "Make haste when you are purchasing a field, but when you are to marry a wife be slow." (Hebrew). "Marry in haste and repent at leisure, 'tis good to marry late or never."

"Grief still treads upon the heels of pleasure,
Marry in haste we may repent at leisure."

William Cowper.

Happy the wooing that's not long in doing. (English).

Money is flat and meant to be piled up. (Scotch, Norman).

Money is round and meant to roll. (English, French, Italian).

"Money is round; it truckles." (English).

Nearer the bane, sweeter the flesh. (Scotch).

"Nearer the rock the sweeter the grass." (Scotch).

The same thought is expressed in various forms in English, Dutch, and German proverbs.

The flesh is aye fairest that's farthest frae the bane (Scotch).

"The nearer the church, the farther from God."

(English). "Near the monastery, last at mass." (French). "Near the kirk, but far frae grace." "Nearest the king, nearest the widdy"—the rope or gallows. (Scotch).

"But first declare
When you and your wife's rich kinfolk do dwell
Environed about us [quoth he], which showeth well,
The nearer the church, the farther from God.
Most part of them dwell within a thousand rod."
John Heywood.

Never put off till tomorrow what may be done today. (English).

See Proverbs Suggested by the Bible: "Do not think today what you are to eat tomorrow."

"He who stays till tomorrow stays at the back." (Osmanli). "By the street 'By and By' one comes to the house of 'Never.' " (Spanish).

"Work while it is called today for you know not how much you may be hindered tomorrow, which makes poor Richard say—One 'today is worth two tomorrows,' and father, 'Have you somewhat to do tomorrow? Do it today!' "
Benjamin Franklin.

"Defer not till tomorrow to be wise,
Tomorrow's sun to thee may never rise."
William Congreve.

"Procrastination is the thief of time
Year after year it steals till all are fled."
Edward Young.

If there is anything disagreeable to do, do it tomorrow. (Japanese).

"If you wait till tomorrow have no fear of mishap." (Osmanli). "Think today and speak tomorrow." "Leave tomorrow till tomorrow." (English). "Today must borrow nothing of tomorrow." (German).

It may also be said in favour of either proverb: "No one has ever seen tomorrow" and "Tomorrow comes never." (English).

No one is content with his own lot. (Portuguese).

Who is not satisfied with his condition is a great fool. (German).

"Let everyone be content with what God has given him." (Portuguese). "He that is contented with his poverty is wonderfully rich." "Content lodges oftener in cottages than palaces." "Be content the sea hath fish enough." (English). "He has enough who is contented." (Italian). "A contented man is always rich." (Latin). "A contented mind is a specific for making gold." (Tamil).

No woman is ugly if she is well dressed. (Spanish, Portuguese).

Ugly women finely dressed are the uglier for it. (English).

The best choice is to do good. (Welsh).

The best choice is wealth. (Welsh).

The best friend is an acre of land. (Welsh).

The best friend is a clean conscience. (Welsh).

The dog bites not his master. (Osmanli).

A man may provoke his own dog to bite him. (English).

There is no better friend in misfortune than gold. (German).

Gold is the greatest enemy in the world. (Japanese).

There is no folly like love. (Welsh).

Without love, without sense. (Welsh).

There is no friend to a man like his mother. (Osmanli).

A man has no friend like a brother, no country like Irak. (Osmanli).

There never was a looking-glass that told a woman she was ugly. (French).

"Every woman loves the woman in the looking-glass." (German).

An ugly woman dreads the mirror. (Japanese).

"The uglier the face, the more it chides the looking-glass." (German). "They took away the mirror from me because I was ugly, and gave it to the blind woman." (Spanish). "Your looking-glass will tell you what none of your friends will." (English).

The song should be for her whose wedding it is. (Behar).

"The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the courtyard over the fireplace. The shed is called Mashwa, Maurwa, or Manro. It is the hut in which a marriage ceremony is conducted." *G. A. Grierson.*

One should act as befits the occasion.

It is the wedding of the sickle and all the song is for the hoe. (Behar).

"This proverb appears somewhat quaint to us, but in the mouth of the people whose chief pursuits are agricultural, the allusion to implements of agriculture is but natural."—*John Christian.*

Action or speech is out of place.

Though the camel goes to Mecca forty years he does not become a hadji. (Osmanli).

A hadji—*i. e.*, a pilgrim.

The camel is a pilgrim. (Osmanli).

Because he often goes to Mecca.

We can live without a brother, but not without a friend. (German).

We can live without our friends, but not without our neighbours. (English).

When a man will throw at a dog he soon finds a stone. (German).

"A stick is soon found to beat a dog." (English, Italian, Dutch). "Whoso is desirous of beating a dog will readily find a stick." (French). "He that wants to strike a dog ne'er wants a stick." (Scotch).

When a dog comes a stone cannot be found; when a stone is found the dog does not come. (Telugu).

"If we see a dog there is no stone and if we see a stone there is no dog." (Tamil).

Who weds ere he be wise shall die ere he thrives. (English).

"Honest men marry soon, wise men not at all." "It is good to marry late or never." (English).

Early marriages, long love. (German).

"Either marry very young or turn monk very young." (Modern Greek).

CONTEMPTUOUS PROVERBS

INCLUDING SNEERING, JEERING, SCOFFING, AND TAUNTING EXPRESSIONS AND SARCASTIC PHRASES

A fool: unable to make out the front from the hind part of an elephant. (Behar).

"Said of a fool who cannot make 'head or tail' of anything—like the villager who, it is said, on seeing an elephant for the first time, exclaimed: 'It has tails on both ends.' "—*John Christian.*

After Abbádán no village remains. (Arabian).

A derisive expression applied to people who laud their native town no matter how lowly and obscure it is. Abbádán was said to be a place in the district of Sowád on the eastern bank of the Tigris.

A great man that with his turban cocked! (Bengalese).

Applied to an insignificant person who boasts of his great ability.

A great merchant—eighteen robberies on his premises! (Bengalese).

A scoff at anyone who boasts of wealth and position but who is known to be poor and lowly.

A great wedding—lac-paper on both legs! (Bengalese).

Spoken jeeringly when one makes "a great ado about nothing," or displays his ornaments, or, although in humble circumstances, has a pretenticus marriage procession.

A huge baboon with a big belly, yet declines jumping across to Lanká! (Bengalese).

Lanka is the Sanskrit name of Ceylon or its capital.

The reference is to the monkeys who helped Ráma in his fabled invasion of the island.

The proverb is applied to a braggart or one who, because of his appearance of physical strength, gives promise of ability, but who shrinks from a small enterprise.

A hundred of the goldsmith's are not equal to one of the blacksmith's. (Behar).

A hundred strokes of the diminutive hammer of the goldsmith does not equal in its results one stroke of the blacksmith's sledge.

The proverb is used in scoffing at the feeble efforts of one who attempts great things and fails.

An unexpected thing has happened; the head Bhakat has been found fault with, whom shall I make Medhi? (Assamese).

The proverb is of course ironical. Next to the Gosain, the Bhakat is the most powerful person at the Sastra; of less importance is the Medhi, who, being the agent of the Gosain in the village, has particular honours paid to him at the village feasts.

A pair, a wonderful pair: one has ears that have been cut off, and the other is a thief. (Assamese).

An ironical proverb. In olden times the punishment for stealing in India was the loss of both ears.

A red packsaddle on a lazy ox. (Bengalese).

A sarcastic phrase applied to a coarse person who seeks recognition from others by fine apparel and display.

"A man is not always known by his looks nor is the sea measured with a bushel." (Chinese). "Everyone sees his smart coat, no one sees his shrunken belly." "Fine linen often conceals a foul skin." (Danish). "Fine clothes often hide a base descent." "Fine dressing is usually a foul house swept before the door." Foppish dressing tells the world the outside is the best of the puppet." "It is not the gay coat that makes

the gentleman." "No fine clothes can hide the clown." (English).

A retailer of ginger getting tidings of his ship. (Bengalese)

A jeer at a man of limited means who talks about his large undertakings.

"Great boast and little roast make unsavoury mouths." "None more apt to boast than those who have least worth." (English).

As bashful as a hog. (Modern Greek).

A servant and a dog are alike. (Bengalese).

Spoken by a servant who has an inconsiderate master.

As fierce as a lion of Cotswold. (English).

The lion of Cotswold is understood to be a sheep.

The expression is used in referring to a coward.

Sometimes it is said: "As fierce as a lion with a white face," or "As violent as an Essex lion." In Scotland the phrase, "As bold as a Lammermoor lion," is used. The reference in each case is to a calf.

As happy as a parson's wife during her husband's life. (English).

An ironical expression used in the early part of the seventeenth century.

Ask the tapster if his ale be gude. (Scotch).

An ill natured retort to one who questions another's integrity by asking him for information regarding his character or possessions. There are several similar English sayings: "Ask the seller if his ware be bad." "Ask my companion whether I be a thief." "Ask my mother if my father be a thief." The Italians say: "Ask the host if he has good wine."

As learn't as a scholar o' Buckhaven College. (Scotch).

See Proverbs that are Founded on Historic Incidents, Legends, Folk-Tales," etc: "To fence in the cuckoo."

By the scholar is meant a Buckhaven fisherman. There is no such institution as Buckhaven College. It is common in many lands for people to select a locality or town within their borders for taunting purposes and it is not surprising that the Scotch should make merry over some place with which they were familiar. There is no particular reason why Buckhaven should be regarded as containing more ignorant people than any other town. Asia had its Phrygia, France its Abdera, Greece its Bœotia, Hindustan its Bohilkhund, Germany its Swabia, and Galilee its Nazareth. England also had its Nottingham, particularly Gotham located therein, that was supposed to be the place where fools lived.

"A little smith of Nottingham
Who doth the work that no man can."

To say that a man was "as wise as a man of Gotham" has long been equivalent to calling him a fool, though the Gothamites are no more foolish than others, and the absurd stories told about them are without the slightest foundation.

"If a man of Naresh (in Babylonia) has kissed thee, count thy teeth." (Hebrew). "Children of Badāūn." (Hindustani).

A squaw's tongue runs faster than the wind's legs. (American Indian).

"One tongue is enough for a woman." "One tongue is enough for two women." (English). "The tongue of women is their sword, and they take care not to let it rust." (Chinese).

Bring change for this. (Persian).

This is a reply to one who asks the loan of money, and is spoken as a rupee is held before his face.

Cleaned in a mortar. (Hindustani).

An ironical expression to indicate that the person has many faults.

Cutting grass for a dead cow. (Bengalese).

Applied derisively to one who labours for those who do not pay their servants.

Eagles catch nae fleas. (Scotch).

Applied to people who excuse themselves from meeting small obligations on the ground that large and important affairs consume all the time at their command.

The saying is found in many languages, but probably came from the Latin motto: "Aquila non capit muscas."

Father's and grandfather's names forgotten, he is the grandson of Hida the weaver. (Bengalese).

Tauntingly applied to one who boasts of ancestors who are of no great consequence.

For beauty a camel, for singing an ass. (Telugu).

For the love of my beau I did not observe whether he had a beard. (Modern Greek).

An expression of repugnance for one whose presence is disagreeable.

Give him some rue, lest he be bewitched. (Modern Greek).

Used ironically and applied to people who are always anticipating some evil, and who, because of this are timid and irresolute and act as though they were bewitched.

In olden times rue was thought to possess magical power, particularly in protecting against the influence of witches. Aristotle accounted for the superstition by declaring that Greeks were not in the habit of sitting at the table with strangers, and that when by accident or otherwise they did so, they at once became nervous and excited and ate so rapidly that the food was not properly digested and caused flatulency, indigestion, nightmare, and similar ailments, which indicated the presence of evil powers and led them to the conclusion that they were bewitched. Finding that rue was an antidote they adopted it as a charm.

In England the plant was thought to have a special influence on the eyes, enabling any person who had it in his possession to see witches. Some-

times it was placed over the door to keep witches out.

According to Milton, Adam's eyes were cleansed by its use.

"To nobler sights
Michael, from Adam's eyes the film removed
Which that false fruit, which promised clearer sight
Had bred, then purged with Euphrasie and Rue
The visual nerve, for he had much to see."

So potent, and even sacred, was the plant thought to be that the priests of old England made brushes of it with which they sprinkled holy water. For this reason rue was called the "Herb of Grace."

On the continent it was twined with crane's-bill and willow in making magic wreaths.

God had seen him through a sieve-hole. (Modern Greek).

This is a taunting proverb applied to people who have had great expectations that have come to nothing.

Gude reason and part of cause. (Scotch).

"An ironical approbation of some foolish saying, action, or design."—*James Kelly.*

Hareship in the Highlands, the hens in the corn, if the cock goes in, it will never be shorn. (Scotch).

An ironical exclamation over a small loss.

"Her'ship, a Scottish word which may be said to be now obsolete; because fortunately the practice of 'plundering by armed force,' which is its meaning, does not require to be commonly spoken of."
Sir Walter Scott.

He has taken root even in the rock. (Bengalese).

Applied sarcastically to anyone who has succeeded in securing a gift either as a present or as alms from one who has the reputation of being miserly.

He cannot be contented in a basket, and when he sleeps he does not eat. (Modern Greek).

Used in referring to anyone who has been praised when praise is not deserved.

He'll neither dee nor do weel. (Scotch).

Sarcastically applied to one in ill health who is constantly fault-finding and fretful.

He's a hardy man to draw a sword at a haggis. (Scotch).

A taunting phrase applied to boasters.

A haggis is a pudding peculiar to Scotland. "Popular opinion holds firmly to the idea of national dishes or at least insists upon associating certain viands with certain nationalities. It is thus we speak of English roast beef, Scotch haggis, Irish stew, and, if we dare venture to name it, Welsh 'rabbit.' "—*Frederick W. Hackwood.*

The force of the proverb may be seen by the following quotation.

"There was never a more extraordinary feast than that described in Noctes Ambrosianæ in which occurs the 'deluge of haggis.' The dishes, brought in all together, were as miscellaneous a collection as could be well imagined—a hot roasted round of beef, a couple of boiled ducks, a trencher of tripe *à la* Meg Dods, a haggis, a pickled salmon, Welsh rabbits, oysters raw, stewed, scalloped, and pickled, 'Rizzards,' 'Finzeans' (sun-dried haddock and smoke-dried haddock), and red herrings. This was supposed to be 'a bonny wee neat bit sooper for three'; and if appetite for the encounter could have been generated by excitement it was soon forthcoming; for, alarming to relate, as soon as the shepherd had all too rashly 'stuck' the haggis, it overflowed the table! Then there was a stir and bustle and consternation, a mad rush for towels, and a calling of all hands to the rescue. Presently the messy tide overflowed the carpet and a greater demand was made on the napery for the construction of a dam across the floor. Indeed, ere the festivity could be resumed, a period of perturbation and disturbance had to be endured, till the wretched haggis had 'subsided.' When eventually the precious company had escaped being 'drooned in haggis,' a fate far 'waur than Clarence's dream,' confidence was restored and the festivity at last proceeded with

soberness and harmony."—*Frederick W. Hackwood* in *Good Cheer.*

He wouldna lend his gully, no, to the deil to stick himsel'. (Scotch).

Applied to mean men who refuse to part with their money for any cause. The meaning is similar to the sarcastic Italian saying: "He would not lend the devil a knife to cut his throat."

His calves are gone to grass. (English).

Used as a jeer at men with slender legs.

His mother a radish, his father a turnip—it is a noble birth. (Osmanli).

"His mother an onion, his father a garlic clove, he himself a cinder clout." (Osmanli).

How hath the oppressed ceased: the golden city ceased. (Hebrew).

See Isa. xiv: 4

A taunting proverb once quoted by a prophet against the king of Babylon. It is a short reflection against some ruler. If any particular ruler was intended it was Balshazzar.

How is it that the king of Babylon, who oppresses his subjects and exacts heavy tribute from dependent provinces, has discontinued his exactions? Why has Babylon, that was called "the Golden City" because of the gold that was poured into it through tribute money, ceased to enrich herself in that way?

If e'er you mak a lucky puddin' I'll eat the prick. (Scotch).

I am as likely to eat a hole as you are to be lucky.

If he is very straight he is still like a sickle. (Behar).

He is a thoroughly dishonest man; he is crooked even when he is at his best.

If my dog were as ill-bred as you, the first thing I should do would be to hang him. (Gaelic).

If ye dinna haud him he'll do't a'. (Scotch).

Applied tauntingly to lazy people.

If you do not restrain him in some way he will certainly over-exert himself.

I'll break your jaws with your own stone and your own roller! (Bengalese).

A threat spoken in sarcasm and applied to one who, being ungrateful for benefits received, seeks to injure his benefactor.

It rains on the opposite side. (Modern Greek).

Used in taunting one who pretends that he does not understand what is said or done.

It is the same whether you strike with the sharp edge or the blunt side. (Assamese).

You are of so little consequence and so weak that you cannot injure me.

Lang beards heartless, painted hoods witless, gay coats graceless, mak' England thriftless. (Scotch).

See Local and National Characteristics and Prejudices in Proverbs: "Lang beards," etc.

A taunting proverb used during the reign of Edward III. when the English and Scotch were at war with each other.

"In this yere (1327), whiche at this daye was the second yere of Kyng Davyd fore said, the sonne of Robert le Bruze, the kyng of Scottes, marryed upon the forenamed Jane, sister unto the kynge of Englande. But it was not long of the Scottes, in despite of the Englishe menne, call her Jane Makepeace. And also to their more derision thei made diverse truffes, roundes, and songs. Of the which one is specially remembered as follows:

'Lond beerdis hartless,
Paynted hoodes coytless,
Gay cottes gracelis,
Maketh Englande thryfteles.'

Which rhyme, as saieth Grydo, was made by the Scottes, principally for the deformyte of clothyng that at those days was vsed by Englysshe menne."

Robert Fabyan.

Like the cunning rat flying when it sees the cat. (Bengalese).

Applied sarcastically to a fool by those who are employed to repair some mischief he has done, and who has been lauded for his caution and prudence.

Nae equal to you but our dog Sorkie, and he's dead, so ye're marrowless. (Scotch).

A taunting expression applied to boasters.

Nightingales like the camel. (Osmanli).

Applied to one whose voice is unpleasant.

Our daughter-in-law has found out the little corner behind the door. (Modern Greek).

Used in referring to some one who claims that he has made a great discovery, whereas the matter has been well known.

Pigs may whistle, but they hae an ill mouth for 't. (Scotch).

Applied to people who take responsibilities and attempt to do things far beyond their ability.

Relaxed in frame, but firm of tongue. (Bengalese).

A sarcastic reference to boasters.

Tak your meal wi' ye an' your brose will be thicker. (Scotch).

A sarcastic saying given as advice to anyone who accepts an invitation to a meal where the well-known habits of the host indicate that he will not have sufficient food to eat.

You would better eat heartily before you go, then your dish of oatmeal and boiling water will be all the thicker.

The blind man's quarters are at the turner's. (Behar).

The blind man finds employment in turning the turner's lathe, hence the proverb used sarcastically of the place frequented by anyone.

The bore flows up the river, therefore seize the potter and bring him before me. (Bengalese).

Applied to those who blame others falsely and attribute the misdeeds of one person to another.

The doctor has ringworm on his nose. (Assamese).

"Physician, heal thyself."

The excellent dog bites his master. (Osmanli).

The fly has eaten iron. (Modern Greek).

The weakling thinks that he can do an impossible thing.

The Jews are welcome to Saturday. (Persian).

A taunt arising from a belief among Moslems that Saturday is an unlucky day.

The jingle of his brass pots is in the air, while the royal youth knocks down the birds. (Bengalese).

A jeer at people who with inadequate means seek to imitate the practices and dress of the great and wealthy.

The brass worker acts as though he were indulging in the pleasures of the chase.

The kiss of love wounds the tip of the nose. (Assamese).

Literally: "The kiss of love breaks asunder the cartilage." Used in referring to dissimulated love.

The mean man's ox has fallen. (Hindustani).

Used in deriding a man who has given an exaggerated account of losses that are in fact trivial.

Them that likes na water brose will scunner at cauld steerie. (Scotch).

Brose is made of oatmeal and water. Cauld steerie is cold sour milk and meal. Scunner— *i. e.*, to loathe or be disgusted.

A taunting phrase used when people complain of their food.

The nails grow at sight of the barber! (Bengalese).

As if one, seeing a barber pass, suddenly thinks of his nails which need attention and, stopping him, insists on immediate service regardless of the barber's other engagements.

The saying is sarcastically applied to people who impatiently demand attention, no matter how much they inconvenience others.

The science of the camel is selling of silk; verily it suits his hand and foot. (Osmanli).

A scoff at the attempt of a clumsy person to perform a task that requires skill.

The snake is not poisonous, it only hisses. (Assamese).

The fellow is not dangerous, he only boasts.

The son of a tailor; he will sew as long as he lives. (Behar).

He has low-class habits and will never rise above them.

Think of fine rice in a coarse and torn bag! (Bengalese).

Used in sarcasm when a mean man is extolled for the exercise of virtue or praised for some small service.

This is the right thing, and the other is the wick of the candle. (Spanish).

Applied to a blunderer as a taunt when he mistakes one thing for another.

Unable to fly, in vain the bird flaps its wings. (Bengalese).

Used in derision when anyone attempts to do that which is beyond his strength.

We know what flower it is, there is no need of a declaration. (Osmanli).

We know the man's character, there is no need of your telling us about him.

Ye're the wit o' the townhead, that called the haddock's head a thing. (Scotch).

A sneer at one who is talking foolishly.

You are always best when asleep. (English).

You are not I and I am no cur. (Gaelic).

You are so cunning that you know not what weather it is when it rains. (English).

You were not within when (common) sense was distributed. (Gaelic).

You will have in store whatever you have not eaten. (Persian).

A phrase frequently quoted to misers in olden times, but sometimes used seriously in advising spendthrifts to cultivate habits of thrift and economy.

WHIMSICAL PROVERBS

INCLUDING TRICKS, CATCHES, PUNS, RIDDLES, ALLITERATIVE PHRASES, AND EXPRESSIONS THAT PLAY ON WORDS

A crow fought with a crow, a crow conquered a crow (Yoruba—West African).

"The Yorubas amuse themselves by repeating as many times as possible, without taking breath, sentences such as the foregoing, containing a recurrence of similar sounds—a good gymnastic for the tongue. At the end of each repetition of the sentence a bystander cries 'one,' 'two,' etc., and he who repeats the sentence oftenest without a falter is victor."—*Richard F. Burton.*

This phrase is suggestive of the three old English charms for the hiccough, which were to be repeated three times in one breath for a complete cure:

"When a twister twisting would twist him a twist,
For twisting a twist three twists he will twist;
But if one of the twists untwists from the twist,
The twist untwisting untwists the twist."

"Peter Piper picked a peck of pickled peppers,
A peck of pickled peppers Peter Piper picked;
If Peter Piper picked a peck of pickled peppers,
Where is the peck of pickled peppers Peter Piper picked?"

"Robert Rowley rolled a round roll round,
A round roll Robert Rowley rolled round;
Where rolled the round roll Robert Rowley rolled round?"

As fit as a fritter for a friar's mouth. (English).

A flea, a fly, and a flitch of bacon. (English).

Humorously declared to be a Yorkshireman's

arms, because a Yorkshireman will suck anyone's blood like a flea, drink out of anyone's cup like a fly, and is good for nothing till he's hung, like a flitch of bacon.

As pert as a pearmonger. (English).

A mere alliteration without any special significance. "As bold as brass," "As brown as a berry." "As busy as Batty." "As cold as a cucumber." "As cunning as a crowder"—a fiddler. "As drunk as a drum." "As dull as a Dutchman." "As fine as a fiddle." "As hard as a horn." "As kind as a kite." "As thick as thieves." "As true as a turtle." "As weak as water." (English).

A wooden horse and cloth saddle, one was invited and three went. (Hindustani).

This is a kind of conundrum: Two men carrying a Dolee with one person within.

By Tree, Pol, and Pen, you shall know the Cornish men. (English).

John Ray explains the meaning of this old saying as follows:

"These three names are the dictionary of such surnames as are originally Cornish, and though nouns in sense, I may fitly term them prepositions. Tree signifieth town—hence Tre-fry, Tre-lawney, Tree-vanion, etc.; Pol signifieth a head—hence Pol-wheel; and Pen signifieth a top—hence Pen-tire, Pen-rose, Pen-kevil, etc."

Francis Grose informs us in his *Provincial Glossary* that some people add a fourth ambiguous word, making the proverb read: "By Tree, Pol, Pen, and Car, you shall know the Cornish men," Car signifying a rock, hence a Car-nine, Car-zeu, etc.

Christmas today and May-day tomorrow. (Gaelic).

"This is the result of an ingenious calculation showing that if Christmas day falls on Monday May-day will be Tuesday. It is generally but not absolutely correct."—*Alexander Nicolson.*

Dark and black he goes to the sky, and then falls back, after giving a cry. (Mexican).

Signifying a rocket.

Five seize, twice sixteen tear, all the rest the flavour share. (Bengalese).

The five fingers grasp the food, twice sixteen teeth divide and masticate it, and the tongue tastes it —while the whole body is refreshed and strengthened by it.

The proverb is frequently used in referring to different members of a household—each responsible for his own work, yet each dependent on all the others.

Five score of men, money, and pins; six score of all other things. (English).

Sometimes rendered: "Five score's a hundred of men, money, and pins; six score's a hundred of all other things."

"The people of Norway and Iceland, according to the *Thesaurus* of Hickes, had a method of computation special to themselves, which consisted in the addition of the words tolfraedr, tolfraed, or tolfraet (whence our 'twelve'), which made ten signify twelve, a hundred equivalent to a hundred and twenty, a thousand represent a thousand and two hundred, and so on in proportion. This arose from the circumstance of these two nations having two decades or tens; a lesser, common to other nations, consisting of ten units, and a greater, comprising twelve (tolf) units. Thus the addition of the word tolfraedr or tolfraer converted the hundred into not ten times ten but ten times twelve—that is a hundred and twenty. This tolfraedic mode of reckoning by the greater decades, maintains Hickes, is still retained by us in reckoning certain articles by the number twelve, which the Swedes call dusin, the French douzaine, and ourselves a dozen; and in mercantile circles, he adds, as to the number, weight, and measure of several things, our hundred represents the greater tolfraedic hundred which is composed of ten times twelve. Thence, doubtless, was derived the current mode of reckon-

ing by six score to the hundred."—*John Brand* in *Popular Antiquities.*

Fortune favours fools. (English).

An alliteration.

"Some folks will have it that fortune favours fools; as if Providence had no kindness for the wise and bestowed all her benefits on the ignorant; or as if a man could not be fortunate without being reckoned an idiot or a silly illiterate fellow in their rash conjectures, as well as ridiculous reflections."—*Oswald Dykes.*

"'Tis gross error held in schools
That fortune always favours fools."

John Gay.

"But since their good opinion therein so cools,
That they say as oft: God sendeth fortune to fools;
In that, as fortune without your wit gave it,
So can your wit not keep it when you have it."

John Heywood.

Frost and fraud both end in foul. (English).

A favourite saying of Sir Thomas Egerton, Lord Chancellor.

Health to wear it, strength to tear it, and money to buy a new one. (English).

Spoken on seeing someone with a new article of dress.

He that has an ill wife should eat muckle butter. (Scotch).

He that has an ill wife should eat much but her—that is, he should eat much without her.

He that loves glass without a G, take away L and that is he. (English).

Het kail cauld, nine days auld, spell ye that in four letters. (Scotch).

The key to this childish proverbial puzzle is found in the word "that"—t-h-a-t.

He who marries a maiden marries a pockfu' o' pleasure; he who marries a widow marries a pockfu' o' *pleas—* sure. (Scotch).

If this amounts to that, how much will that come to? (Tamil).

Equivalent to the question: "What is the difference between six and half a dozen?"

In a shoulder of veal there are twenty and two good bits. (English).

That is, there are twenty bits but only two that are good.

In a very dark room is a dead one, the living one handling the dead one, and the dead one is shouting. (Mexican).

A kind of riddle referring to a piano.

In whom it is, in him is everything; in whom it is not, what hath he? He who hath acquired it, what lacketh he? In whom it is not, what hath he acquired? (Palestinian Hebrew).

The reference is to wisdom.

It has a trunk, but it is not an elephant; it eats men and cattle, but it is not a tiger; whatever it eats, it eats on the spot. It vanishes with a blast of music. It is born from water. (Assamese).

A riddle referring to a mosquito.

Lift me up and I'll tell you more, lay me down as I was before. (Scotch).

This phrase is used as a practical joke on people who are given too much curiosity. The first part of the phrase is cut, scratched, or painted on the upper side of a large stone where it may be easily seen and read. When the stone is lifted there is nothing to be found under it, but the curious investigator soon discovers the last part of the phrase inscribed on the reverse side of the stone, and he quickly drops it back in its place.

One and one make eleven. (Hindustani, Kashmiri).

Used to indicate the advantage of concerted action.

One became two, friends became enemies, the crow became a dove. (Kashmiri).

An old man's description of himself—One man has become two in that he is obliged to lean on a staff; friends have become enemies in that his teeth, that served him well in youth, are gone; and the crow has become a dove in that his black hair has turned to gray.

One, two, three, four, are just half a score. (English).

$1 + 2 + 3 + 4 = 10$.

Providence provides for the provident. (English).

Reckon right, and February has one and thirty days. (English).

But unfortunately the reckoning by which February is found to contain thirty-one days has been forgotten or was never known.

Rise, daughter, and go to your daughter, for your daughter's daughter has a daughter. (Scotch).

Simply a whimsical phrase referring to four generations.

Shem, Ham, and Japheth, the sons of Noah, whom had they for a father? (Modern Greek).

Alexander Negris says that this question, once asked one who was passing an examination, threw him into great perplexity. It is generally used when a person shows unusual stupidity or inability to comprehend some simple proposition. It is similar to the old English question asked children—"Who was the father of Zebedee's children?"

That which adheres to or follows everyone. (Hindustani).

Referring to a shadow.

The crab of the wood is sauce very good for the crab of the sea, but the wood of the crab is sauce for a drab that will not her husband obey. (English).

The crab of the wood is a land crab; the wood of the crab is the wood of the crab-apple tree; and a drab is a slatternly woman.

The father is not yet born, but the son has taken his stand behind. (Behar).

A riddle proverb referring to smoke.

The saying is used when one has been waiting many days for some event or benefit. As a father is born before a son, so fire is kindled before the smoke appears; but when one's expectations have been fixed for a long time the natural order seems to be reversed—the son comes before the father and the smoke before the fire.

"The father was still in the pod, the son went to a wedding party." "The son is not yet born, but a beat of the drum proclaims the event beforehand." "Before the cudgel and his forehead have met, he cries out 'O father! O father!'" "The trees in the orchard have not yet been planted, but the woodworms have settled down beforehand." (Behar). "The jack fruit is yet on the tree, but the oil has been already applied to the lips"—to prevent its sticking. (Urdu). "We have no son and yet are giving him a name." (Spanish, Telugu). "While the cotton crop was still in the field, he said 'Three cubits for Poli and six for me' "—three cubits of cloth for Poli, a feminine name representing a cousin. "Tying beads round an unborn child." (Telugu). "Soon enough to cry 'Chuck' when its oot o' the shell." (Scotch). "Don't reckon your eggs before they are laid." (Italian). "To celebrate the triumph before the victory." (Latin). "Do not reckon your chickens before they are hatched." "Count not four except you have them in a wallet." (English). "Chickens are slow in coming from unlaid eggs." (German).

The four S's which they say true lovers should possess. (Spanish).

A Sancho Panza proverb.

Sabio, Solicito, Secreto, y Solo.

Sapient, Solicitous, Secret, and Solitary.

There are two good men: One dead, the other unborn. (Chinese).

This world's a widdle as weel as a riddle. (Scotch).

This world is a constant wriggle as well as a puzzle.

Three blue beans in a blue bladder. (English).

Three P's of York: Pretty, Poor, Proud. (English).

"Three P's of Italy: Poison, Pride, Piles.

To flee from the plague with three L's is a good science. (Spanish).

Luego, Lejos, y Largo tiempo.

Immediately, to a distance, to remain for a long time.

To stumble at the letters R. R. (Spanish).

To be drunk, because an intoxicated man cannot, by reason of his thick tongue, pronounce the letter R twice.

Two are better than three; woe to the one which goes but never returns. (Hebrew).

It is better to be strong and able to walk without the aid of a staff. Woe is it for one's youth to pass, for it never returns.

Ware and Wades-mill are worth all London. (English).

The proverb seems to refer to the town of Ware and part of a village called Wades-mill, two miles north, whereas the reference is probably to ware as merchandise.

"This I assure you, is a masterpiece of the vulgar wits of this country, wherewith they endeavour to amuse travellers, as if Ware, a thoroughfare market, and Wades-mill, part of a village lying two miles north thereof, were so prodigiously rich as to countervail the wealth of London. The fallacy lieth in the homonymy of Ware, here not taken for that town so named, but appellatively for all vendible commodities. It is rather a riddle than a proverb."—*John Ray.*

When hempe is spun, England is undone. (English).

"The word hemp is formed of the letters H-E-M-P-E, the initials of Henry, Edward, Mary, Philip, and Elizabeth, and supposed to threaten that after the reigns of those princes England would be lost—*i. e.*, conquered. Fuller remarks that, to keep this saying in countenance, it may pretend to some truth, for, on the death of Elizabeth, and accession of King James I. the kingdom, by its junction with Scotland, took the title of Great Britain, by royal proclamation, and thereby the name of England was in one sense lost. Some interpreted this distich more literally, supposing it meant that, when all the hemp in England was expended, there would be an end of our naval force, which would indeed be fact, if no more could be procured."—*Francis Grose.*

When the way is long you shorten it with your feet, not with a hatchet. (Oji—West Africa).

This proverb contains a pun in the original and may be read in the two ways: "When the way is long you cut it off with your feet, not with a hatchet," and "When the way is long you pass over or through it with your feet, not with a hatchet."

Which is the fairest view of Scotland? (Scotch).

Answer—the road that leads out of it, or the road that leads to England.

This old proverbial riddle is sometimes quoted by Scotchmen as a reflection on the poverty of their own land, and sometimes used as a sneer at other Scotchmen who have left their homes to find employment in England. Another proverb often quoted in Scotland is, "England is fat feeding ground for North Country cattle."

"I am to carry you to old Father Crackenthrop's, and then you are within a spit and a stride of Scotland, as the saying is. But mayhaps you may think twice of going thither for all that; for Old England is fat feeding ground for north country cattle."—*Sir Walter Scott.*

"In all my travels I never met with any one Scotchman but that was a man of sense. I believe

everybody of that country that has any, leaves it as fast as he can."—*Francis Lockier.*

White as a dove, black as pitch; it talks and has no tongue, it runs and has no feet. (Mexican).

The reference is to a letter written on white paper with black ink.

Who swims on sin shall sink in sorrow. (English).

An alliteration.

Why does Peter stir the fire? (Spanish).

To warm himself.

Similar to the old English question asked children: "Why does a miller wear a white hat?" The answer being, "To keep his head warm."

Without being a mule in the mill, I go with my eyes covered and feet apart. (Mexican).

A riddle referring to a pair of scissors.

You cannot spell Yarmouth steeple right. (English).

John Ray declares that the saying is also applied to Chesterfield Spire in Derbyshire.

"This is a play on the word 'right.' Yarmouth spire is awry or crooked, and cannot be set right or straight by spelling. Some who choose to go further afield for a meaning consider the word 'spell' as a verb, signifying to conjure with spells, and make the meaning to be, 'You cannot, by any spell, set Yarmouth spire straight or upright."—*Francis Grose.*

You get gold out of earth and earth out of gold. (Telugu).

Your land produces that which enriches you, and you buy more land with your wealth.

You have drawn the letter M. (Modern Greek).

This is equivalent to calling one a fool.

You have drawn, as in a lottery, the letter M, which is the initial letter of *Mupos*—*i. e.*, dull, stupid.

QUESTION AND ANSWER PROVERBS

A certain person tied an ox. The animal fell. "Sprinkle some water upon him." "Let us first," replied one, "get some out of the well to sprinkle upon him." (Arabian).

The picture that is presented in this saying is that of an ox fallen to the ground from exhaustion and overwork while he remains tied to a water wheel. A man stands near who is advising the owner of the ox to throw some water on the prostrate beast to refresh it, whereupon the owner answers—"Let us first get some water out of the well to throw on it."

The saying is used in reference to people who give foolish advice.

A crow exclaimed "God is the truth"; "Then," quoth one, "the dirt scraper has become a preacher." (Arabian).

See Grouping Proverbs: "If your neighbour has made a pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street."

A monkey solicited hospitality from demons. "Young gentleman," they replied, "the house is quite empty of provisions. (Arabian).

Never seek benefits of those who are capable only of inflicting injury. It is useless to ask hospitality of the niggardly.

"Bridegroom salute!" "May God be blessed!" (Modern Greek).

Addressed to one who has waited long for some benefit and whose patience is nearly exhausted.

"Cake! Why so insipid?" "Because I lack a cash worth of sugar." (Tamil).

"Crow, how goes it with your children?" "The more they grow, the more they blacken." (Modern Greek).

This may mean, as a child grows he will show more clearly the characteristics of his parents, or it may mean, the character of an evil-minded man becomes worse with advancing age.

"Father," he said, "the person who washes his hand, is he to eat with us?" "Neither he nor thou also," he replied. (Arabian).

It is a common practice in the East to wash the hands before eating. Sometimes the right hand only is washed, that being the one used in handling the food.

The proverb was used in referring to those who sought to prevent others from obtaining a benefit that they might secure it for themselves and found at last that neither of them were to have it. The proverb is now obsolete.

"Get up, youngster, and work." "I am weak and cannot." "Get up, youngster, and eat something." "Where is my big pot?" (Kashmiri).

"Good day, John." "I am sowing beans." (Modern Greek).

Applied to people who are so engrossed in work that they are inattentive to others who ask them questions, and give only irrelevant replies.

"He has seen pardon from a dry head." "What kind of pardon did he see?" (Osmanli).

Favours granted by a bad man are worse than no favours, for they are sure to injure the recipient rather than benefit him. "Even quarter granted by the vile, is vile."

He said, "O Slave, I have bought thee." "That is thy business," he replied. "Wilt thou run away?" "That is my business," he answered. (Arabian).

He said to him, "Why are you crying while I am your uncle?" He said to him, "I am crying because you are my uncle." (Arabian).

"I almost killed the bird!" "No one can eat almost in a stew." (Yoruba—West Africa).

The proverb represents a colloquy between a sportsman and a companion.

"Almost never killed a fly." (German). "Almost kills no man." (Danish). "A miss is as good as a mile." (English).

I asked him about his father. "My uncle's name is Shayb," he replied. (Arabian).

Similar to "'Good day, John.' 'I am sowing beans,'" being an irrelevant answer from one who is absorbed in some work.

"I renounce thee, Satan!" "Thou shalt wear a shabby cloak." (Spanish).

The first part of the proverb is supposed to be spoken by one who refuses to make money dishonestly. The second part is Satan's reply.

The saying is intended to indicate that, if a man does not resort to fraudulent business practices he cannot succeed—he will always remain poor. It can be used of course only by those who esteem money of greater value than integrity of character.

"It's a bauld moon," quo' Bennygask. "Anither pint," quo' Lesley. (Scotch).

Used at a convivial party by one of the members who objects to the dispersing of his comrades. Alexander Hislop, in referring to the saying, says that it "has nothing to recommend it but its antiquity."

"'Hout awa, Inverashalloch,' said Galbraith; 'Mind the auld saw, man: It's a bauld moon, quoth Bennygask; Anither pint, quo' Lesley. We'll no start for anither chappin.'"

SIR WALTER SCOTT: *Rob Roy.*

It was asked of a woman, "Are you well?" She replied: "No, not at all. The child can just walk." (Kashmiri).

When a child begins to walk it is constantly getting in its mother's way, often hanging on her skirts and giving her much annoyance, and is so frequently in mischief that she is compelled to be ever watchful. Her cares are thus increased and she is constantly wearied and in ill health.

It was asked, "What is the wish of the blind?" "A basketful of horns," they replied; "if he does not see he may like butting." (Arabian).

This proverb is now obsolete.

"The blind men of Cairo, especially those quartered in the mosques, are notorious for their very quarrelsome temper. The multitudes of blind men daily fed in the Mosque el Azhar have frequently committed violent outrages in fighting one with another."—*J. L. Burckhardt.*

"My Lord," he said, "the melon peels." "Man," quoth he, "thy Lord eats the melon together with the melon peels." (Arabian).

The picture here presented is that of a man eating a melon in a shop where they are on sale. A beggar at his side asks for the rind, whereupon he turns and answers the man, quoting the last part of the saying.

"My service to you, uncle of the elephant foot"; "My child, I am honoured in your converse!" (Bengalese).

A youth is here supposed to be jesting with a man who is much his senior and ridiculing him because of his large feet. The last part of the proverb is the man's sarcastic reply to the young man's insulting words.

The saying is used when anyone covertly refers to the faults and failures of others when complimenting them on their virtues or achievements.

"Neighbour, your house is burnt!" "Impossible, I have the keys." (Modern Greek).

Applied to those who depend on inadequate measures, or who give trivial reasons for confidence, in times of danger or threatened loss.

"O blanket, where are you?" said he. "Where you left me, you madman," it replied. (Telugu).

Used as a sharp retort to one who has mislaid or lost an article and inquires of another where it may be found.

"O camel, how do you, going up and coming down hills?" "Oh, both are a curse." (Kashmiri).

"O friend, kill the snake." "I am the father of a family." (Marathi).

I cannot afford to do the dangerous thing that you ask. I have responsibilities and dependent interests, and people would suffer should I fail in the attempt. Do it yourself.

"O Garuda, are you well?" "I would be well enough if I were in the place where I ought to be." (Tamil).

One man said, "Let us go to the marriage"; the other replied, "Let us leave the country." (Telugu).

Applied to those who take the other side of every question, oppose every measure, contradict every statement, and object to every proposition.

Other Telugu proverbs are similarly used: "When the owner said his she-buffalo was barren, the neighbour said it was milch." "When the master fed the Dasaris (Devotees of Vishnu), the mistress fed the Jangams (Devotees of Siva)." "When one says he's going, the other says he's dying."

"Pray, Mr. Barber, how much hair is on my head?" "Sir, it will presently be laid before you." (Hindustani).

Applied to one who asks for information regarding results that will ere long be manifest or learned through experience. The following Persian proverb is similarly applied: "This is my hand, and this is the back of my hand."

"Sing, reverend sir." "My nail pains me." (Modern Greek).

Applied to people who make a trivial excuse when asked to perform any task, or respond to any obligation.

Some person said to the gambler: "Oh! Your mother has died." He replied, "Bring her by this way." (Kashmiri).

Applied to people who are so absorbed in their work that they are oblivious to other calls of duty and who refuse to turn aside from their occupation even for the most important matters. Their business has taken such a strong hold on them that they can no more leave it than the gambler can leave his game.

"Son-in-law, your nose drops." "It is from the winter." (Modern Greek).

Used when men excuse their evil habits.

The husband cries out, "I am hungry! I am hungry!" The wife replies, "Let the morning meal and evening meal be taken together." (Assamese).

A taunting expression that is applied to women who in excess of economy seek to cut down family expenses to such an extent that suffering ensues.

"The Assamese has, as a rule, three meals a day—in the early morning, midday, and evening. In the early morning he eats cooked rice, either hot or cold, according to his fancy or his means. In the middle of the day he takes what is called Jalpan or lunch, which often consists of pithaguri or cakes made from rice flour. In the evening is the large meal of the day; it consists of cooked rice, fish, or vegetables."—*P. R. T. Gurdon.*

The mouse fell from the roof. "Come take some refreshment," said the cat. "Stand thou off," she replied. (Arabian).

Always mistrust the proffered assistance of an enemy. Be on your guard against favours from the evil-minded.

"The crow knows the instant we look at it and the bison will perceive the approach of the hunter." (Malayan). "Think of the wolf but keep a rod in readiness for him." (Kurdish). "When you have the wolf in your company you ought to have the dog at your side." (Basque). "When the fox is hungry he pretends that he is asleep."

(Modern Greek). "They trusted the key of the pigeon house to the cat." (Arabian). "The fowl knows the serpent's sneezing." (Bengalese). "When you go as a guest to the wolf see that you have a hound with you." (Servian).

The owl and the hen waited together for the morning: "The light is of use to me," said the hen; "but of what use is it to you?" (Tamil).

They asked: "How does your patient?" "Very well," they replied, "He used to spit upon the ground, now he spits upon his breast." (Arabian).

The reply of the physician indicates the extreme weakness of his patient.

They asked the cock, "What hast thou seen in thy sleep?" "I saw people sifting," he replied. (Arabian).

Sifting corn.

"Who lies in a silver bed has golden dreams." "The ass, even eating oats, dreams of thistles." (German). "Foolish men have foolish dreams." (English). "The dream of the cat is all about mice." (Arabian). "Even in its dreams the crow's thoughts turn on eating filth." (Tamil). "A sow is always dreaming of bran." (French). "The whole world appears a fountain of water to a thirsty man in his sleep." "A cat all night dreams of a sheep's tail." (Persian). "The cat dreams of garbage." "That which dwells in the mind is seen in dreams." "The dream of a fowl, barley is barley." (Hindustani). "He who is hungry dreams of radishes." "What the old woman had in her mind, that she saw in her dream." "He who wishes in the evening finds himself in an enchantment." (Modern Greek).

They asked the cows, "If you die, do they not put you into shrouds?" They replied, "Would to God they may leave our skins upon us." (Arabian).

They asked the raven, "Who is the most beautiful?" "My little ones," he said. (Osmanli).

This proverb is found in many lands and is ex-

pressed in various ways. The most common form is, "Every man thinks his own geese swans."

They said to Satan, "Do you eat ashes?" "If there be fat with them," he said. (Osmanli).

This saying is applied to men who will stoop to do the most degrading things for the sake of money or other material benefit.

They said to some blind men, "Oil is become dear." They replied, "That is a thing with which we can dispense." (Arabian).

They said to the asses of the gypsum mill, "The day of resurrection is a terrible day!" "We have neither worn saddles nor eaten barley," they replied. (Arabian).

The answer attributed to the asses indicated that because of their hardships the day of resurrection was not terrible to them.

"Those have most to dread punishment in the other world who lead a life of undeserved enjoyment in this. The idle asses kept merely for pleasure in Cairo have fine saddles and are fed with plenty of barley or beans, while the hard-working ass goes with a bare back and gets nothing to eat but straw. The gypsum or plaster used at Cairo is brought from the eastern mountain opposite to Helouan, a village on the bank of the Nile, about five hours distant to the south of Cairo. The whole desert is overspread in those mountains with loose gypsum covered with a thin coat of sand. The gypsum is pulverized in the mills at Cairo."—*J. L. Burckhardt* in *Arabic Proverbs.*

They said to the hare, "The mountain is vexed with you." "But I," he said, "am not vexed with it." (Osmanli).

"It takes two to make a quarrel." (English).

They said to the heron, "Your bill is crooked." He replied, "Am I not all crooked?" (Kashmiri).

They said to the little, "Whither are you going?" "To the side of the much," it said. (Osmanli).

Ambition and purpose often carry an insignificant man to a place of wealth and influence.

They said to the mouse, "Take these two pounds of sugar and carry this letter to the cat." "The fee is good enough," she replied, "but is tiresome." (Arabian).

Pay for services is not always compensation for labour performed; it is sometimes compensation for risk. Large wages are paid to those who engage in dangerous occupations as well as those who are skilled in their work.

They said to the tailor, "It is difficult." He said, "My needle is in my head." (Osmanli).

Men are paid for knowing how to do a thing as well as for the actual work that they perform. A skilled workman receives the highest wages.

They said, "Why is the nape of your neck so thick?" He said, "My own affairs, I myself look after them." (Osmanli).

An impertinent question calls for an impertinent answer.

"What a beauty!" "What a sweet voice!" (Marathi).

This proverb represents a donkey and a camel in conversation. The donkey, desiring to pay a compliment to the camel, calls it a beauty, and the camel, not wishing to be outdone in politeness, returns that the donkey has a sweet voice.

The saying is a satire on flattery and is applied to people who pay undeserved compliments, the mere purpose of which is that they may be regarded as agreeable.

"What! Do you steal in broad daylight?" He replies, "Do you know how pressing my necessities are?" (Tamil).

"What do you wish?" "That which I have not." (Tamil).

"What hast thou, Paul?" "That which I had always." (Modern Greek).

Applied to people who are continually complaining of their lot and keeping themselves in a state of unhappiness.

"What is sweeter than sugar?" "Truth." (Hindi).

"What is wanting to you, man with the ringworm?" "A pearl cap." (Modern Greek).

Applied to people who have absurd ambitions, particularly those who desire dress and adornment that is not fitted to their social station.

"Where is this twig?" "From this shrub." (Modern Greek).

See Bible Proverbs—Old Testament: "As is the mother so is her daughter."

When one said, "Here's a tiger!" the other said, "And there's his tail!" (Telugu).

When one exaggerates in telling a story another seeks to rival him in the same way.

"Where are you going to, Madam Fate?" asked one, "I'll follow you, go on," she replied. (Telugu).

Every man makes his own fate; evil results from evil companionships and habits, good results from good companionships and habits.

"Where goes't thou, bad fortune?" "To the house of the man of many arts." (Modern Greek).

"Jack of all trades is master of none." (English).

"Where goest thou, she-goat?" "I go to the city"; "If they permit thee, thou wilt go farther yet." (Modern Greek).

"If your luck go on at this rate you may very well hope to be hanged." "Give a fool rope enough, and he will hang himself." Sometimes "a thief," "a rogue," or "the devil" is used instead of "a fool." "Give him tow enough and he'll hang himself." "Let him alone with the Saint's Bell and give him rope enough." "Give a child his will, and a whelp his fill, and neither will thrive." (English).

"Who borrows easily?" "He who pays punctually." (Modern Greek).

"Who has eaten the honey?" "He that has the fly on his umbrella." (Modern Greek).

"Cover yourself with honey and the flies will have at you." (English).

"Why did he die?" "For lack of breath." (Hindustani).

"Why do you cry before you are beaten?" he asked. "You are going to beat me in future," replied the boy. (Telugu).

"He takes off his clothes before he reaches the water." (Afghan).

"Why do you weep?" "Not so, sir, this is my natural look." (Hindustani).

"Why is the funeral so hot?" One answered, "Every person weeps for his own state." (Arabian).

Or weeps because of his own unhappy condition.

"A burial or funeral is said to be hot, or warm, when crowds of mourners attend it, crying loudly. The women on those occasions wave their handkerchiefs with both hands, and, following the bier, sing the praises of the deceased, whom, whether male or female, they celebrate chiefly for beauty or finery: 'What a beautiful turban he had!' 'What a lovely person she was!' 'What a fine veil she wore!'"—*J. L. Burckhardt.*

"Why, my girl, do you faint?" "I have not had rice enough." (Tamil).

"Why, you fellow, do you untie the knot?" "Do you know how hungry I am?" (Tamil).

"You fellow! Why did you go up the cocoanut tree?" When thus addressed, he replied, "I went to get grass for the calf." (Tamil).

A retort that gave no information and intended to be equivalent to the reply, "It is none of your business."

"You shrew, will you plaster the floor?" "No, you wretch! I'll dig it." "You shrew, will you dig the floor?" "No, you wretch! I'll plaster it." (Hindustani).

RETORTING PROVERBS

A chariot moves not on a single wheel. (Sanskrit).

A response to people who exercise poor judgment or act with evil intent and then charge their mishaps and failures to fate.

A lack and a lack, says one—make two score and ten, says another. (Bengalese).

A reproving rejoinder to a blusterer who belittles a great undertaking and asserts that it can be accomplished with little labour and expense.

Ask the sick man if he wishes for a bed. (Turkish).

For similar retorts see Contemptuous Proverbs: "Ask the tapster if his ale is gude."

As old as my tongue and a little older than my teeth. (English).

Used in answering the question, "How old are you?" when one does not care to tell his age.

Drive a nail to me also. (Modern Greek).

A reply to the boasting remarks of a conceited person, who compares himself to others who are greatly his superiors in intelligence and rank.

Eat your melons, what business have you with the melon bed? (Persian).

Take what is offered to you and ask no questions.

Used in answering one who makes many inquiries as to the source from which he is to receive pay for services.

Enough, sir, enough, I already see your army. (Hindustani).

Spoken in derision to one who boasts.

Explain thy meaning and give not the author's name. (Spanish).

To one who insinuates that he has information that he is not permitted to give because it was communicated to him in confidence.

For the truth seven twists are not required. (Telugu).

A response to one who tries to cover a falsehood or misdeed by lengthy explanations.

Gar wood's ill to grow, chuckie stanes are ill to chow. (Scotch).

Forced woods are hard to grow; pebbles are hard to chew.

A response to one who threatens force if his wishes are not complied with.

Give me your eyes and go about to beg. (Hindustani).

A response to a person who makes unreasonable demands.

Go wash your mouth. (Hindustani).

Used as a reply when one does not intend to grant a favour.

Hout your dogs and bark yoursel'. (Scotch).

Explained by James Kelly as, "A sharp return to those that say 'Hout' to us, which is a word of contempt; in Latin, apage!"

I am not a camel that you should wound me in two places of my neck. (Persian).

Quoted by a man who refuses to be put to any expenditure of time or money for the benefit of another who has injured him.

If they ask you for cabbages, my father has a field full of peas. (Spanish).

A proverbial reproach to a person who has given an irrelevant answer to a question.

I have eaten children all my life and they now call me witch. (Bengalese).

Witches are said to eat children and make ointment out of their fat.

The rejoinder of one who has been charged with a fault or evil practice that he has indulged all his life without censure.

"I'm but beginning yet," quo' the wife when she run wud. (Scotch).

A reply to those who ask whether one is through speaking or acting.

I pricked nae louse since I darned your hose, an then I might hae pricked a thousand. (Scotch).

Said to have been originally the reply of a tailor to one who called him a prick louse.

Commenting on the proverb, Alexander Hislop asks whether it "is not meant as a reply to one who may have been under the evil influence of another and who, having shaken himself free of it, can say honestly that since he has done so he has been perfectly free, however much he may have been under it before."

I would hae something to look at on Sunday. (Scotch).

A reply when asked "Of what use would it be to you to get married?"

Kiss your luckie, she lives in Leith. (Scotch).

Luckie is a word used in referring to a woman, particularly an old or married woman.

An intentionally irrelevant reply.

"Gin ony sour mou'd girning bucky
Ca' me conceity, keckling chucky,
That we, like nags whase necks are yenky,
Hae used our teeth,
I'll answer fine—Gae kiss your lucky,
She dwalls i' Leith."—*Allan Ramsay.*

Knead meal and make a cake. (Modern Greek).

A rejoinder to one who pretends that he cannot do that which is clearly within his ability.

Krishna's name from a raven's mouth! (Bengalese).

An exclamation of surprise when an ignorant or foolish man makes a sensible remark.

It is said that minas and parrots are frequently taught by the Bengalese to pronounce the name Krishna.

Like the wabster stealing through the world. (Scotch).

A facetious reply to the question: "How are you getting on?"

The saying reflects, as do many proverbial retorts, on the honesty and honour of weavers. Why the weaver should become the scapegoat of proverb makers is not known. In Spain it is said: "A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves"; and in Germany men quote the maxim: "Millers, tailors, and weavers are not hanged or the trades would soon be extinct." In India weavers are frequently mentioned in the precepts of every-day life and always with contempt or ridicule. John Christian, commenting on the Behar proverb, "The goat of a weaver, and given to viciousness!"—or butting, says: "The quiet, humble, forbearing weaver, the butt of all and the typical fool of Indian society, is the most inoffensive of human beings; therefore, from a parity of reasoning, helped by imagination, his goat, of all creatures in the world, ought to be the most inoffensive! Then, goats are not usually vicious, and much less the goat of a weaver."

See Proverbs Founded on Historic Incidents, etc: "The weaver lost his way in a linseed field."

Mair in a mair dish. (Scotch).

More in a larger dish.

An answer of one who has eaten all the food that has been given to him and who has been asked whether he will have some more.

Mix eggs and butter and make gravy for sharpening. (Modern Greek).

A response to one who has refused to grant a favour.

A soldier once asked a country woman for some

refreshment. Not wishing to supply his need, she pleaded as an excuse that she had nothing to give, whereupon the soldier told her to mix eggs and butter and make gravy for sharpening, and give it to him. The reply of the soldier is said to have given rise to the saying.

One must wash even a dog's feet to gain a support. (Bengalese).

The retort of one who has been taunted with engaging in some mean or ignoble employment. It is sometimes used as an excuse for obsequiousness.

Say aye " No " and ye'll ne'er be married. (Scotch).

A jocular response to one who has declined to accept a favour.

Seek your sa' where you got your ail, and beg your barm where you buy your ale. (Scotch).

Seek your salve where you got your hurt, and beg your yeast where you buy your ale.

"The surly reply of a person who has been shunned for some trivial or mistaken reason by one who is compelled by circumstances to apply to him for information or assistance."—*Alexander Hislop.*

This retort seems to be an enlargement of the Scotch saying, "Seek your salve where you get your sore," which James Kelly claims to be used with the same import as the phrase, "Tak a hair o' the dog that bit you," or "Sober yourself by taking another glass."

Send your gentle blude to the market and see what it will buy. (Scotch).

A retort to one who boasts of his ancestors.

Sweet words are in your mouth, but in your heart a razor's edge. (Bengalese).

A response to a hypocrite who speaks fair words to one whom he has slandered.

That's the way to marry me if ere you should hap to do it. (Scotch).

A reply to one who has been too familiar.

The geese is a' on the green, and the gan'er on the gerse. (Scotch).

A phrase used in refusing one who asks a gift.

The sky was kicked away by the kite. (Telugu).

An answer to an impertinent question.

They wist as weel that didna speir. (Scotch).

An answer to an impertinent question equivalent to "You would know as well had you not asked."

Very weel; thanks to you that speers. (Scotch).

I am very well—thank you for inquiring about my health.

Wash your face with the water of a stagnant pool. (Hindustani).

Used contemptuously in refusing to grant a request.

Weel enough, but nothing too wanton. (Scotch).

An answer to one who inquires about another's health.

What puts that in your head that didna put the sturdy wi't? (Scotch).

Sturdy—*i.e.* a disease in cattle. Giddy.

A question of surprise to one who has spoken of something about which he was supposed to be in ignorance. Sometimes used when one has made a foolish remark.

Whom do I exceed in plaguing dogs? (Persian).

A retort by one who has been accused of treating others with disdain, tormenting and oppressing them—equivalent to saying: "Those whom I injure are not men but dogs, who are treated with greater severity by others than they are by me."

Wonder at your auld shoon when you hae gotten your new. (Scotch).

A reply to those who express surprise at your behaviour. It's time enough to wonder at the condition of your old shoes when you get a new pair.

Ye're come o' blude, and sae's a pudding. (Scotch).

A retort to one who boasts of his ancestry.

Ye're early with your orders, as the bride said at the church door. (Irish).

You a lady, I a lady, who is to put the sow out of doors? (Gallican).

A satire on pride used in response to anyone who objects to engaging in some lowly employment because of his social position.

"You a gentleman and I a gentleman, who will milk the cow?" (Turkish). "If I am master and thou art master, who shall drive the asses?" (Arabian). "I am a queen and you are a queen so who is to fetch the water?" (Hindustani).

You cackle often but never lay an egg. (English).

You have broken my head and now you bring a plaster. (Spanish).

You may catch a hare with a tabor as soon. (English).

See Curious Proverbial Similes: " Like a sow playing on a trump."

Hazlitt suggests that this retort may have arisen from the satirical drawing of a hare playing on a tabor.

"It is astonishing what may be effected by constant exertion and continually tormenting even the most timid and most untractable animals; for no one would readily believe that a hare could have been sufficiently emboldened to face a large concourse of spectators without expressing its alarm, and beat upon a tambourine in their presence; yet such a performance was put in practice not many years back, and exhibited at Sadler's Wells; and, if I mistake not, in several other places in and about the metropolis. Neither is this whimsical spectacle a recent invention. A hare that beat the tabor is mentioned by Jonson in his comedy of Bartholomew Fayre acted at the commencement of the seventeenth century; and a representation of the feat itself, taken from a drawing on a manuscript upwards of four

hundred years old, in the Harleian Collection, is given below."—*Joseph Strutt* in *Sports and Pastimes.*

Following the above statement, Mr. Strutt gives a copy of the picture to which reference was made.

"The poor man that gives but his bare fee, or perhaps pleads *in formâ pauperis*, he hunteth for hares with a tabor, and gropeth in the darke to find a needle in a bottle of hay."—*Robert Greene.*

"Environed about us, quoth he, which showeth
The nearer to the church, the farther from God.
Most part of them dwell within a thousand rod;
And yet shall we catch a hare with a tabor?
As soon as catch aught of them, and rather."
John Heywood.

The saying is also quoted by William Langland in the fourteenth century.

You would spy faults if your eyes were out. (English).

A rebuke to one who speaks ill of his neighbour.

QUOTATION PROVERBS

"A begun turn is half ended," quo' the wife when she stuck her graip in the midden. (Scotch).

"A jocular beginning of work, which, if it went no further, would be long enough ere it were finished." *Alexander Hislop.*

"Weel saipet is hauf shaven." (Scotch). "Boldly ventured is half won." "A good beginning is half the work." (German). "Two parts of work is to begin it." (Welsh). "Begun is two-thirds done." (Gaelic). "To begin a matter is to have it half finished." "A man prepared has half fought the battle." "To be lucky at the beginning is everything." (Spanish). "It is a small thing to run, we must start at the right moment." "A happy beginning is half the work." (French). "For a web begun God sends thread." (French, Italian). "A good beginning is half the battle." (English).

"He who has begun, has half done."—*Horace.*

There are many variations of the phrase. "Well begun is half done"—which is commonly used in France, Italy, Germany, England, Spain, Portugal, Denmark, Holland, America, and other lands, but in all cases they can be traced to Hesiod, who declared that "The beginning is half of the whole."

After he had eaten and was reclining on the sofa, he said, "Thy bread has a smell of mastick." (Arabian).

"Ruse the ford as ye find it." (Scotch). "Praise the bridge which carries you over." "Nice eaters seldom meet with a good dinner." (English).

A large stone crushed a lizard. It said, "So he who is stronger than one treats one." (Yoruba—West Africa).

"The big fish eat the little ones, the little ones eat the shrimps, and the shrimps are forced to eat mud." (Chinese).

A monkey watches tormus. "Look," said one, "at the guard and the crop." (Arabian).

When the Arabs of Cairo see a base man holding an official position that seems to them degrading, they are reminded of a monkey watching bitter beans, and they quote the proverb.

"Boiled tormus beans are sold in the morning at the bázár and principally eaten by children without either salt or butter. The meal of this bean is used instead of soap by the poorer classes for washing their hands, and on this account it is very generally cultivated in Egypt."

J. L. Burckhardt.

A splinter entered the sound eye of a one-eyed person, "I wish you good-night," said he. (Arabian).

Having lost the sight of his one sound eye he became totally blind so that it was always night to him.

"Never judge by appearances." (English).

At a watering place they say, "Lift for me." (Oji—West African).

Watering place in the sense of a place where water is obtained, as, for example, a well. At such a place the women say to each other, "Help me to lift my full waterpot on my head," for that is the manner of carrying water.

"A little help does a great deal." "Soon or late the strong need the help of the weak." "A little thing often helps." (French). "A little thing often brings great help." "Many can help one." (German). "A willing helper does not wait until he is asked." (Danish). "Even the just have need of help." (Italian).

Confucius said, "A man without distant care must have near sorrow." (Chinese).

That is, a man who does not consider the future will soon have sorrow.

"He who looks not before finds himself behind." (French). "He who does not look before him must take misfortune for his earnings." (Danish). "He that will not look before him must look behind him"—with vain regret. (Gaelic).

"The wise man is on his guard against what is to come as if it were the present."—*Publilius Syrus.*

Confucius said: "The inferior man's capacity is small and easily filled up; the superior person's intelligence is deep and difficult to overflow." (Chinese).

"Fate assigns all things," say the indolent and base. (Sanskrit).

A reproof to those who excuse their ill doings on the ground that they are under the power of fate.

"He that does amiss never lacks excuses." "Any excuse will serve when one has not a mind to do a thing." (Italian). "Everyone is the maker of his own fate." (English).

"Every man is the maker of his own fortune."—(*Sallust*).

"Gie her her will, or she'll burst," quo' the man when his wife kamed his head with the three-legged stool. (Scotch).

He first promises a thing and then, "Get out of the way!" (Osmanli).

"He first makes me a promise, then when I go to him and ask for the fulfilment of his pledge he tells me to get out of the way.

Applied to people who do not keep their promises.

"He fled, disgrace upon him!" is better than "He was slain, God have mercy upon him!" (Arabian).

See Bible Proverbs—Old Testament: "A living dog is better than a dead lion."

Applied in derision to a cowardly soldier.

He prays upon his rosary the prayer of the mouse: "O most holy, who hast created me for vile doings." (Arabian).

Applied to hypocrites who seek excuse for their ill deeds and cover their base purposes by religious practices.

He's a friend at sneezing time—the most that can be got from him is a "God bless you!" (English, Italian).

The practice of responding to a sneeze, though dating back many centuries, is not so old, as the belief that sneezing itself was ominous of good or evil. Homer tells us that Princess Penelope prayed to the gods for the return of her husband Ulysses and was rewarded by a sneeze from her son Telemachus, which was regarded by Penelope as a sign that her petition was granted. Aristotle declared that in his day people considered a sneeze, but not a cough, as divine; that the Greeks believed that a business transaction, when accompanied by two to four sneezes, was likely to prove successful; and asked why sneezing from noon to midnight was good and from night to noon unlucky. Xenophon, having finished an address to his soldiers with the words, "We have many reasons to hope for preservation," heard one of the men sneeze, whereupon he declared that it was a sign of good luck. Pliny said that it was considered fortunate to sneeze to the right, and unfortunate to sneeze to the left or near a burial place.

"Love stood listening with delight,
And sneezed his auspice on the right."

Catullus.

Socrates always felt encouraged to carry out any enterprise that he had in hand when someone at his right happened to sneeze; when the sneeze came from a person at his left he abandoned his project whatever it might be.

Sneezing at a Roman banquet was considered particularly ominous; when it happened, some article of food that had been removed was brought back to be again tasted, to counteract the evil effect of the sneeze.

Among the Greeks and Egyptians, as well as among the Romans, sneezing was regarded as a kind of oracle, warning those who heard it against the danger of any course of action and foretelling the future.

There is an inscription in Latin, in the garden of the Fawn at Pompeii which may be freely rendered: "Victoria, good luck to thee and wherever thou wilt, sneeze pleasantly."

St. Austin declared that "the ancients were wont to go to bed again if they sneezed while they put on their shoe."

In India, Hindoos at the Ganges, when interrupted in their devotions by a sneeze, never venture to continue, but repeat their prayers again from the beginning.

Among the Zulus of Africa, sneezing is a sign of the presence of a good or evil spirit, and among the Persians, of demoniacal possession.

The custom of responding to a sneeze is said to have originated with the Patriarch Jacob. According to an old legend, sneezing before his time was fatal. This was a great sorrow to him, for it kept everyone in constant fear lest by an unexpected sneeze death would immediately follow. So he prayed to God that this law of nature might be removed, and his prayer was granted on condition that every sneeze should be consecrated by an ejaculatory prayer—hence we find responses such as these in common use: "Long may you live," "Jupiter preserve you," "May you enjoy health," "Hail," "God save you," "God bless you," etc. This last response is said to have been first used in Athens, where a sneeze by a person afflicted with the plague was regarded as an evidence that he had passed the crisis of his disease and that recovery was possible.

May it not be that many people in past centuries have found confirmation for this strange superstition in the story of the raising of the Shunamite's son found in the Scriptures. (See II Ki. iv: 35).

He walks upon the highest part of the wall and says: "For safety we trust to God!" (Arabian).

Applied to people who expose themselves to danger

and expect God will keep them from suffering any harm.

"If you leap into a well, Providence is not bound to help you out." (English). "God helps those who help themselves." (German, French, English, Italian, etc.).

He who has done eating will say, " He who eats at night is a sorcerer." (Oji—West African).

See Bible Proverbs—New Testament: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

It is believed by many that the sin against which a man fights his hardest battles is the sin that he most severely condemns in others.

"He that finds fault with rusticity, is himself a rustic."—*Julius Cæsar.*

He who knows not how to play his game, says, " My place is narrow "; they have made him find room, and he says, " My sleeve is tight." (Osmanli).

"A cough is the musician's trick to hide a blunder." (Greek). "When a musician hath forgot his note he makes as though a crumb stuck in his throat." (English).

If thou forgettest to say, " Praise be to God," in what other words wilt thou pray? (Arabian).

This proverb is applied to people who, intending to execute some important business, become so absorbed in its details that they neglect to perform the most important part of the transaction.

If you never went into another man's plantation, you would say, " I am the only planter." (Oji—West African).

"He who does not go forth and explore all the earth is a well frog." (Sanskrit). "The frog in the well sees nothing of the high seas." (Japanese). "The frog mounted on a clod said he had seen Kashmir." (Indian). "He that imagines he hath knowledge enough hath none." "He that knows least commonly presumes most." (English). "Who knows nothing doubts nothing." (English, French).

If you say "Let it go" the snake will be angry; if you say "Hold it" the frog will be angry. (Telugu).

"He is not born who can please everybody." (Danish). "He labours in vain who tries to please everybody." "Jupiter himself cannot please everybody." (Latin). "He must rise betimes that would please everybody." (French, Danish, English, Dutch). "He that would please all and himself too undertakes what he cannot do." "No dish pleases all palates alike." (English). "One cannot please everybody and one's father." (French).

"Not even Jove can please all, whether he rains or does not rain."—*Theognis.*

"I have forgotten thy name" is better than "I know thee not." (Wolof—West African).

In saying "I would be enfranchised from bondage," he falls into servitude. (Osmanli).

"It would be something to one man; but for two, it is but a small portion," as Alexander said of the world. (Gaelic).

The reference is to Alexander the Great.

"Let us agree not to step on each other's feet," said the cock to the horse. (English).

"Mair haste the waur speed," quo' the wee tailor to the lang thread. (Scotch).

"Mair whistle than woo'," quo' the souter when he sheared the sow. (Scotch).

See Proverbs Suggested by the Bible: "Great cry and little wool."

The first part of this proverb is found in nearly all languages.

"Loud cackling, little egg." "Great noise and little hurt." (Gaelic). "Great boaster, little doer." (English, French). "'Great cry and little wool,' as the fellow said when he shore his hogs." "'Great cry and little wool,' quoth the devil, when he sheared his hogs." (English). "'Great cry and little wool,' as the man said who shaved

the sow." (Italian). "'Great cry and little wool,' said the fool, when he sheared his hogs." (German, Dutch).

An interesting variant of this proverb is found in two other Scotch sayings: The Scotch farmer or goadsman in olden times sought to guide and incite his oxen to harder and steadier work by whistling to them, which was often more of an encouragement to the man than to his beasts, and soon gave rise to the proverbs: "Muckle whistlin' for little red lan'," and "There's mair whistling wi' you than good red land," indicating that whistling was one thing and good turned up and well ploughed land another.

Mancius said, "Eating and drinking men are despised by their fellow men because they pamper what is little and lose what is great." (Chinese).

A phrase used in condemnation of gluttony.

"Mony a thing's made for the penny," as the auld wife said when she saw the plack man. (Scotch).

Sometimes the world "black" is used for "plack," thus making the proverb meaningless.

The plack was a Scotch coin extensively used during the fifteenth century and worth about two-thirds of a cent (U. S.). Thus a man without money was called plackless.

"Ye Scots, wha wish auld Scotland well,
Ye chief, to you my tale I tell,
Poor plackless devils like mysel',
It sets you ill,
Wi' bitter, dearthfu' wines to mell,
Or foreign gill."—*Robert Burns.*

The plack man was the vender of inexpensive trinkets or catchpenny articles as they would be called in England and America.

"Muckle din about ane," as the deil said when he stole the collier. (Scotch).

Nwariwa stands with clustering fruit and says, "An orphan is a slave." (Efik—West African).

Even the trees pity the orphan because of his helpless and dependent condition..

"Onything sets a gude face," quo' the monkey wi' the mirtch on. (Scotch).

"Rejoice, bucks," quo' Brodie, when he shot at the buryin' and thought it was a weddin'. (Scotch).

"So on and accordingly," quo' Willie Baird's doggie. (Scotch).

"Soor plooms," quo' the tod when he couldna climb the tree. (Scotch).

Tod, *i.e.*, a fox.

This is a variation of the familiar English proverb—"'The grapes are sour,' when he could not reach them," which was suggested by Æsop's fable.

It appears in many forms and is found in most of the modern languages.

"The fox, when he cannot reach the grapes, says they are not ripe." "'Fie upon heps,' quoth the fox, because he could not reach them." (English). "The fox says of the mulberries when he cannot get them: 'they are not good at all.'" (French).

"A hungry fox saw some fine bunches of grapes hanging from a vine that was trained along a high trellis and did his best to reach them by jumping as high as he could into the air; but it was all in vain for they were just out of reach, so he gave up trying and walked away with an air of dignity and unconcern, remarking 'I thought those grapes were ripe, but I see now they are quite sour.'"—*Æsop.*

The baboon says, "If you put something into my mouth, then I will produce a good word, and tell you." (Oji—West African).

Putting into the mouth indicates the gift of food.

This is a selfish proverb teaching that men do not help each other without being compensated. If you pay me I will give you advice.

The West Africans are fond of attributing speech to animals. As, for example, In the Ashante Empire inhabited by two million people, such sayings as these are often repeated: "Saith the fly,

'What is left behind is a great deal,'" referring to the fly's trimming itself with its hind legs, and used as an exhortation to continued labour. "The Krontromfi says, 'A strong man dies only from his chest being hurt,'" referring to the chimpanzee and applied to strong men who are conscious of their power and proud of their ability to defend themselves, the chest being regarded as the seat of life. " The baboon says, 'My charm is in my eye,'" alluding to the self-reliance of brave men. "The hog says, 'It is not my mouth! It is not my mouth!' but still it is his mouth." The hog ruined the plantation and then denies his guilt, so it is with the man who commits a crime and disclaims any responsibility. "The chameleon says 'Speed is good and slowness is good,'" indicating that there is a time for rapid movement and a time for deliberate action. "The tortoise says, 'A man must not be ashamed to run away.'" He must not be ashamed to retreat when retreat is advisable. The tortoise is proverbially the slowest of animals. "The goat says, 'Where much blood is, feasting goes on,'" corresponding to the Biblical proverb found in Matthew xxiv: 28. "The cock says, 'Suppose enemies only; I should have crowed in the night, and should have been killed.'" He who desires to injure an enemy will easily find a pretext. The crowing of a cock at night is a bad omen. " The antelope says, 'When you eat without being tired, it has no relish.'" The antelope being an active animal thinks that fatigue is necessary to the enjoyment of food. Exercise gives a man an appetite.

In the eastern district of the Gold Coast, inhabited by one hundred thousand people, the following phrases are used: "The partridge says, 'He who kills me does not grieve me, as he who plucks my feathers." "The cat says, 'Stretching is sweet,' wherefore it does not buy a slave," because slaves are a worry to their masters. "The young wild hog asked its mother, 'Mamma, what are the warts on thy face?' She replied, 'By-and-by thou wilt have seen it already.'" "The European pigeon says, 'He who eats and gives to thee, for him thou quenchest the fire.'"

"If the land-tortoise would say, '(It is) for hardness' sake,' people would take up pads upon the earth"—that is, if it depended on the opinion of the hard-shelled tortoise. "The Adum saith, 'My eye be my fetish'"—the Adum being a monkey.

Still farther east are two million people speaking the Yoruba language. Of them Mr. R. F. Burton says: "Having no ballads, no songs, and but few popular stories, their language abounds in 'Owe,' or proverbs, which are at once the ethics and the poetics of the people." This district furnishes the following sayings: "The rat says he knows every day; but he does not know another day"—applied to improvident people. "The Okete says, 'I undertand a specific day, another day I do not understand.'" The Okete is a large rat. "The house rat said 'I do not feel so much offended with the man who killed me, as with him who dashed me on the ground afterwards.'" "A large stone crushed a lizard. It said, 'So he who is stronger than one treats one.'" "The Ehoro said, 'I care for nobody but the archer.'" The Ehoro is a hare or rabbit. "I am perishing,' cries the hare in the field; 'I am a spendthrift!' is the cry of the partridge on the barntop." "The crow was going to Ibara; a breeze sprung up behind; 'That will help me on famously,' quoth the crow."

In the southern Niagara district, inhabited by about sixty thousand people, may be heard such phrases as these: "The rat says, 'Put plenty of food in the trap, for he takes his neck and goes.'" He risks his neck. "Ikukpa says he sees no snare above; should he see one he should die." The Ikukpa is a guinea-fowl. "The crab says he does not fight nor quarrel, but he will bear his back in the calabash." He will be captured. "The Kere says, 'Men must think of doing work as the time for work has come.'" The Kere is a bird that appears when clearing time on the plantations is at hand. "The chicken says the warmth of his mother's body is better than milk."

The above proverbial expressions and explanations are given by R. F. Burton in his valuable book, *Wit and Wisdom from West Africa*, where most

of the West African proverbs quoted elsewhere are to be found.

"The five Pandavas they say are three, like the legs of a bed, but there are only two," said he, showing one finger. (Telugu).

This absurd saying is applied to a stupid accountant.

The fool says, "My friend is meant, not I." (Oji—West African).

Thus the fool replies to the warning that is meant for his good and shows his foolishness.

"Thine enemy saith, 'Thou wishest my death.'" "Saith the liar, 'My witness is an Akyem.'" (Accra—West African). "The calabash having saved them they say, 'Let us cut it for a drinking cup'"—a proverb expressing base ingratitude. The gourd having saved them in famine is to be sacrificed to make a drinking cup. "The trader never confesses that he has sold all his goods, but when asked he will say, 'Trade is a little better.'" Proverbs xx:14. (Yoruba—West African). "The yawner says he does not walk alone; if there be no one to follow him, the leaves of the trees will fall." Spoken in the belief that yawning is infectious, and applied to one who being condemned to death seeks an opportunity to kill someone that he may not die alone. (Efik—West African).

They invited the donkey to a wedding, "Either wood or water is wanted", he said. (Osmanli).

An inferior is not invited unless his services are required.

The kettle reproached the kitchen spoon. "Thou blackee," he said; "Thou idle babbler." (Arabian).

See Bible Proverbs—New Testament: "Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?"

The Egyptian kitchen spoon to which reference is here made is cut out of wood.

"The meal cheap and shoon dear," quo' the souter's wife, "I'd like to hear." (Scotch).

"There's an unco splutter," quo' the sow i' the gutter. (Scotch).

"There's baith meat and music here," quo' the dog when he ate the piper's bag. (Scotch).

"There's little to reck," quo' the knave to his neck. (Scotch).

"There's nae ill in a merry mind," quo' the wife when she whistled through the kirk. (Scotch).

They gave a cucumber to the beggar. "I do not like it," he said; "It is crooked." (Osmanli).

They say, "Go into a town to settle"; and they do not say, "Go into a town to boast." (Oji—West African).

Addressed to one who is about to change his place of residence. When you are settled in your new home it behooves you to identify yourself with the people and make their interests yours, rather than boast of your former position and influence.

To him who is larger than thou art, say "I am a dwarf." (Wolof—West African).

Acknowledge the greatness of the man who is greater than thou art.

Trouble does not say "Stop! I am come." (Osmanli).

"Twa heads are better than ane," as the wife said when she and her dog gaed to the market. (Scotch).

"Twa heads are better than ane, though they're but sheep's anes." "Twa blacks winna mak ae white." "Twa cats and ae mouse, twa mice in ae house, twa dogs and ae bane, ne'er will agree in ane." "Twa fools in ae house are a pair ower mony." "Twa gudes seldom meet—what's gude for the plant is ill for the peat." "Twa hands may do in ae dish, but ne'er in ae purse." "Two hungry meltiths makes the third a glutton." "Twa things ne'er be angry wi'—what ye can help and what ye canna." "Twa words maun gang to that bargain." "Twa to fight and ane to redd." This proverb indicates the proper number of children in a family: two to quarrel with each

other and a third to settle disputes. "Twa wolves may worry ae sheep." "Twa hangings on ae widdy mak's twa pair o' shoon to the hangman, but only ae ploy to the people"—two executions on one gallows make two pair of shoes for the hangman, but only one merry meeting for the people. "Two heads may lie upon ae cod, and nane ken whaur the luck lies." (Scotch).

"Turn-about is fair play," as the devil said to the smoke-jack. (Irish).

"Unsicker, unstable," quo' the wave to the cable. (Scotch).
"To be insecure is to be unsafe," said the ocean wave when it beat against the cable.

Until somebody says, "It is you," there will be no quarrel in the mill. (Osmanli).

"We hounds slew the hare," quo' the messan. (Scotch).
The messan is a mongrel dog.
"'We hounds killed the hare,' quoth the lap-dog." (English).

"Wha can help sickness," quo' the wife when she lay in the gutter. (Scotch).

When you are not sleepy, you say, "I have no sleeping place." (Oji—West African).
But when you are sleepy you will be content to sleep anywhere.
"Necessity seeks bread where it is to be found." (German).

Wind and sea combat. "This time," said the ships, "we shall have the worst of it." (Arabian).
When there is contention for authority and power between political rivals, it is not the government so much as the people who suffer.

With the mouth the Akparo proclaims its fat, crying, "Nothing but fat! Nothing but fat!" (Yoruba—West African).
The Akparo is a partridge. The proverb is applied to anyone who is guilty of self-praise.

CURIOUS PROVERBIAL SIMILES AND COMPARISONS

A babbler, a dog without a tail. (Persian).

A bad friend is like a smith who, if he does not burn you with fire, will injure you with smoke. (Arabian).

A great man's word is like the elephant's tusk! (Bengalese).

The elephant's tusk once exposed cannot be concealed. The great man's words once spoken cannot be withdrawn and are remembered by those who heard.

All come together, like a beating to a dog. (Spanish).

"Misfortunes are close to one another." (Latin). "Misfortunes come by forties." "Misfortunes seldom come alone." "One misfortune calls another." "One misfortune is the eve of another." (English). "One misfortune brings on another." (Portuguese, Dutch). "To the wicked, misfortunes came triple." (Modern Greek). "Whither goest thou, Misfortune?" "To where there is more." (Spanish, Danish).

An eye without light, as a tongue without reason. (Turkish).

A physician curing the people, while he himself is distempered. (Arabian).

Used as a simile, as though preceded by the word "like."

As akin to a peat's-ship and Sheriffdom as a sieve is to a riddle. (Scotch).

A peat—or pet—was a term applied to a lawyer who was under the patronage of some particular judge.

As a wolf's mouth. (Spanish).
Very dark.

As bad as marrying the devil's daughter and living with the old folks. (English).

As black as the devil. (English).
"As black as a coal." "As black as a raven." "As black as soot." "As black as jet." "As black as ink." "As black as a crow." "As black as my hat." "As black as my boot." (English).

As bold as Beaucamp. (English).
"Of this surname there were many Earls of Warwick, amongst whom [saith Dr. Fuller] I conceive Thomas, the first of that name, gave chief occasion to this proverb; who in the year 1346 with one squire and six archers fought in hostile manner with a hundred armed men at Hogges in Normandy and overthrew them, slaying sixty Normans, and giving the whole fleet means to land."—*John Ray.*
There were others by the name of Beaucamp that gave celebrity to the simile because of their bravery in battle.

As clean as a whistle. (English).
A strange simile, but easily understood by any boy who has made a whistle out of a willow or ash stem and observed the clean, smooth, white wood when the bark is drawn off.

As clean gane as if the cat had lick'd the place. (Scotch).

As cross as nine highways. (English).
"As cross as a bear with a sore head." "As cross as two sticks." (English).
Crosspatch was a name applied in the Middle Ages to an ill-natured person. In old England a domestic fool or jester was called a patch. Cardinal Wolsey had two fools who sometimes went by the name of Patch, though they had other names. The word, as applied to a jester, was probably derived from the fact that domestic fools wore patched, or patchwork, garments.

"Crosspatch, draw the latch,
Sit by the fire and spin;
Take a cup, and drink it up,
Then call your neighbours in."

As dead as a door-nail. (English).

This simile has been in use for centuries. The oldest manuscripts substitute "door tree" for "door nail." There is no probability that the reference was to the nail struck by the knocker, but rather to the door tree or timber which came in time to be heavily studded with large-headed nails driven into the wood both for strength and ornament.

"Faith without feet [works] ys febelere [feebler] than naught
And ded as a dorenayle [or door tree]."
William Langland.

"Look on me well; I have eaten no meat these five days; yet come thou and thy five men, and if I do not leave you all as dead as a door-nail, I pray God I may never eat grass more."
SHAKESPEARE: *Henry VI.*

"Old Marley was as dead as a door-nail. Mind I do not mean to say that I know, of my own knowledge, what there is particularly dead about a door-nail. I might have been inclined myself to regard a coffin nail as the deadest piece of ironmongery in the trade. But the wisdom of our ancestors is in the simile; and my unhallowed hands shall not disturb it, or the country's done for. You will therefore permit me to repeat emphatically that Marley was as dead as a door-nail."—*Charles Dickens.*

"As dead as a mackerel." "As dead as mutton." "As dead as charity." "As dead as a herring." (English).

As deaf as a beetle. (English).

See Proverbs Suggested by the Bible: "Nothing so deaf as an adder."

The reference in this simile is not to an insect but to a wooden mallet, as in the sayings, "Between

the beetle and the block" and "As dull as a beetle."

"As deaf as a post." "As deaf as a white cat." (English).

As dizzy as a goose. (English).

As drunk as David's sow. (English).

There are a multitude of proverbs and proverbial similes that relate to drinking and drunkenness. John Ray in his *Collection of English Proverbs* gives a list of twelve proverbial phrases and sentences belonging to drink and drinking and twenty-one paraphrases of one drunk; but none is more curious than this simile that is said to have originated in a visit that some people made to an alehouse in Hareford, England, kept by a man named David Lloyd whose wife was a heavy drinker. Being told that Lloyd's sow had six legs, the visitors were anxious to see it and went at once to the sty where it was kept. On reaching the place they found that the proprietor's wife had turned the sow out of its pen and had thrown herself down in the animal's place to sleep off the effects of intoxication. Thereafter the woman was referred to as David's sow and the phrase came into use as a simile of drunkenness.

As dull as "Dun in the Mire." (English).

The allusion is to the old English game of "Dun in the Mire," in which a log of wood representing a cart horse was placed on the floor. Then the cry was raised that Dun had stuck in the mire and two of the players began at once to pull the log away from their companions, sometimes using ropes for the purpose. Every effort was made to prevent its removal and at the same time to direct the rolling and tumbling of the log in a way that would cause it to fall on the toes of the players. When the two players found themselves unequal to the task of removing the log, others were called to their assistance until finally the log was drawn away and Dun was said to be "pulled out of the mire."

"As dull as a Dutchman." "As dull as a beetle." "As dull as ditch water." "As dull as a Fro." (A Fro is a blunt wedge.) "As dull as the debate of Dutch burgomasters on cheese parings and candle ends." (English).

"Tut, dun's the mouse, the constable's own word:
If thou art dun, we'll draw thee from the mire
Of this sir-reverence love, wherein thou stick'st
Up to the ears. Come, we burn daylight, ho!"
SHAKESPEARE: *Romeo and Juliet.*

A sermon without a quotation from St. Augustine is like olla without bacon. (Spanish).

As false as a Scot. (Scotch).

This simile, used in England as well as in Scotland, sometimes takes the form of "Fair and false like a Scot."

"I hope that nation generally deserves not such an imputation; and could wish that we Englishmen were less partial to ourselves, and censorious of our neighbours."—*John Ray.*

"Such were the terms in which the English used to speak of their poor northern neighbours, forgetting that their own encroachments upon the independence of Scotland obliged the weaker nation to defend themselves by policy as well as force. The disgrace must be divided between Edward I. and III. who enforced their domination over a free country, and the Scots who were compelled to take compulsory oaths without any purpose of keeping them."—SIR WALTER SCOTT: *The Talisman.*

"The English appear not to have borne a much better character in respect to good faith themselves, for 'Foy d'Anglais ne vaut un poitevin' expressed the opinion prevalent in the Middle Ages as to English treachery. This seems to be a favourite complaint against foreigners, for the Finns say 'German faith,' ironically, as the Romans said 'Punica fides,' and Juvenal wrote of 'Graecia mendax,' and the French spoke of, and perhaps still speak of, 'Le perfide Anglais.' The Russian proverb asserts that the Greeks only tell the truth once a year; while the Arabs express

their opinion of Western veracity in the saying, 'List to a Frank and hear a fable.'"—*Andrew Cheviot.*

"As false as Waghorn and he was nineteen times falser than the deil"—referring to the fabulous Waghorn, king of liars. (Scotch).

As good as goose skins that never man had enough of. (English).

"As good as fowl of a fair day." "As good as gold." "As good as ever water wet." "As good as ever went endways." "As good as ever flew in the air." "As good as ever the ground went upon." "As good as ever drove top over tiled house." "As good as ever twanged." As good as any between Bagshot and Baw-waw"—which was only the breadth of a street. "As good as any in Kent or Christendom." "As good as George-a-Green." (English).

As grave as a gate post. (English).

"As grave as a judge." "As grave as an owl." (English).

As hasty as Hopkins, that came to jail over night and was hanged the next morning. (English).

Quoted by Thomas Fuller in his *Gnomologia.*

This old saying may have suggested the American expression, "Don't hurry Hopkins," that is often applied to people who are slow in paying their debts. It has been claimed that the American phrase was first used in Kentucky, where a certain man by the name of Hopkins gave a promissory note on which he wrote: "The said Hopkins is not to be hurried in paying the above."

As high as Gilderoy. (Scotch).

There were two famous Scotch thieves by the name of Gilderoy—a seventeenth-century Gilderoy who robbed Cardinal Richelieu and Oliver Cromwell; and an eighteenth-century Gilderoy who was hung in Edinburgh for stealing sheep, horses, and oxen. As Haman was hung on a gallows fifty cubits high (Esth. v: 4), so it was thought necessary to hang Gilderoy on one that was higher

than those that were generally used for thieves, and one thirty feet high was set up for him. It was "so high he hung," says an old writer, that "he looked like a kite in the clouds."

"Of Gilderoy sae fraid they were
They bound him muckle strong,
Till Edinburgh they led him thair
And on a gallows hong;
They hong him high above the rest,
He was so trim a boy."

"Higher than Gilderoy's kite." (Scotch).

As lazy as Ludlam's dog, that leaned his head against the wall to bark. (English).

Ludlam was a famous sorceress who lived in a cave near Farnham, England. It is said that her dog was so lazy that he would not bark, except in a feeble way, when anyone approached. The proverb is quoted by Thomas Fuller, John Ray, and others.

"As poor as Job's turkey, that had to lean against a fence to gobble," was evidently suggested by the "Ludlam's dog" proverb, though the first part of the saying has been in use many centuries.

Three other maxims of similar construction should be noted: The seaman's expression, "As lazy as Joe, the marine, who laid down his musket to sneeze"; the American phrase, "As poor as Job's turkey, that had but one feather in his tail"; and the English simile, "As lazy as David Lawrence's (Larrence's) dog." David Larrence was an imaginary man who was supposed to preside over lazy people, as David Jones (probably a corruption of Jonah) was thought to preside over the evil spirits of the sea—hence the familiar saying used by sailors, "He has gone to David Jones's locker," meaning that he died or was drowned.

"He dies, by not a single sigh deplor'd
To David Jones's locker let him go,
And with old Neptune booze below."

John Wolcott

As like as chalk to cheese. (English).

A very old simile expressing dissimilarity. Sometimes it is said, "They are no more alike than

chalk is like cheese," and, "I cannot make chalk of one and cheese of another." I cannot show favouritism. Dissimilarity is also expressed in such phrases as these: "As like as an apple to a lobster." "As like as an apple to an oyster." "As like as a dock to a daisy." "As like as fourpence to a groat." "As like as ninepence to nothing."

"She had a peculiar favour for Markham herself; and, moreover, he was, according to her phrase, as handsome and personable a young man as was in Oxfordshire; and this Scottish scarecrow was no more to be compared to him than chalk to cheese."—SIR WALTER SCOTT: *Woodstock.*

"Lo, how thei feignen chalk for chese,
For, though they speke and teche wel,
Thei don hernself thereof no del."—*John Gower.*

"For, who this case searcheth, shall soon see in it,
That as well agreeath thy comparison in these,
As like to compare in taste, chalk and cheese;
Or alike in colour to deem ink and chalk."
John Heywood.

As mad as a hatter. (English).

"I have never seen any satisfactory solution of this saying; but it appears from the dedication to the *Hospital of Incurable Fools*, quarto, 1600, that there was at that time living an eccentric character, perhaps not possessed of superfluous intelligence, known as John Hodgson, *alias John Hatter*, *alias* John of Paul's Churchyard. Possibly we may here have the original 'mad hatter.' Nor is it unlikely that he is the same individual whom we find as John o' the Hospital in Armin's *Two Maids of Moreclacke*, 1609."—*C. Carew Hazlitt.*

As mad as a March hare. (English).

It is believed that hares are unusually shy and wild in the month of March, that being their rutting season.

Erasmus renders the simile—"As mad as a marsh hare" and explains that "hares are wilder in marshes from the absence of hedges and cover."

"Contrary to reason ye stamp and ye stare;

Ye fret and ye fume, as mad as a March hare."
John Heywood.

As mad as the baiting bull of Stamford. (English).

Reference is here made to an old-time annual diversion, at Stamford in Lincolnshire, England, six weeks before Christmas, in which a bull was set loose in the streets and pursued by clubs until the animal, maddened by its tormentors, became blindly furious. A full account of this cruel pastime is given in R. Butcher's *Survey of Stamford.*

As probable as to see an ox fly. (Spanish).

As proud and as poor as a Scot. (Scotch).

"As proud as a peacock." "As proud as an apothecary." (English). "As proud as a Highlander." "As proud as a Gascon." (Scotch). "As proud as a burdock." (Welsh).

"We say 'proud as a Scotchman,' murmured the Duke of Buckingham.

"And we say 'proud as a Gascon,'" replied D'Artagnan; 'The Gascons are the Scots of France.'"
ALEXANDER DUMAS: *The Three Guardsmen.*

As queer as Dick's hatband. (English).

"As queer as Dick's hatband, made of pea straw, that went nine times round and would not meet at last." "As queer as Dick's hatband which was made of sand." "As fine as Dick's hatband." "As tight as Dick's hatband." All English proverbial sayings referring to "Dick's hatband" are jeers. Dick was none other than Richard Cromwell, son of Oliver Cromwell, who was Lord Protector from 1658 to 1659. Cromwell's regal honors were as a rope of sand.

As safe as a gabbart. (Scotch).

Gabbert—a small sailing vessel used on the River Clyde.

"But fair fa' the weaver that wrought the weft o't—I swung and bobbit younder as safe as a gabbert that's moored by a three-ply cable at the Broomielaw."—SIR WALTER SCOTT: *Rob Roy.*

As sick as a cushion. (English).

"As sick as a horse." "As sick as a cat with eating a rat." "As sick as a dog." "As sick as a toad." (English).

As solitary as asparagus. (Spanish).

As the asparagus stalks are separated from each other, so the man without kindred or friends is alone in the world.

As strong as Cuchullin. (Gælic).

"Cuchullin is one of the principal characters in Scots-Irish legendary poetry and history, and is represented as not only a prodigy of strength but gifted with every manly grace, a Celtic Achilles and something more. In the wonderful old Irish legend of the 'Tain Bo Cuailgne,' he figures as the hero of the great struggle, in which he perished fighting against fearful odds, simply through his magnificent sense of honour and chivalry, knowing perfectly what he risked. This strange weird story is embodied by Mr. O'Grady in his History of Ireland."—*Alexander Nicolson.*

As unerring of hand as Connlaoch. (Gaelic).

Connlaoch, son of Cuchullin mentioned in preceding simile.

As uneven as a badger. (English).

It was an old-time belief that a badger's legs were longer on one side than on the other—hence the simile.

As wanton as a wet hen. (Scotch).

Applied to people who are worried or down-spirited.

As welcome as water in a leaking ship. (English).

"As welcome as water in one's shoes." "As welcome as snow in harvest." "As welcome as snow in summer." (English).

Flourishing like a weed beside a cesspool. (Malayan).

Friends are like fiddle strings, they mauna be screwed ower ticht. (Scotch).

Good people are like the cocoanut, the bad like the jujube. (Burmese).

Great talkers are like broken pitchers, everything runs out of them. (Persian).

He flits about like a grasshopper. (Tamil).

He girns like a sheep's head in a pair of tangs. (Scotch).

Girns—grins or snarls—is fretful.

"Little Andrew, the wretch, has been makin' a totum wi' his father's ae razor; an' the pair man's trying to shave himsel yonder, an' girnan like a sheep's head on the tangs."—*Hugh Miller.*

"Girn when ye bind and laugh when ye lowse," "He shall either girn (grin), or man fin (Fine)." He has repeated a slander concerning me and he shall either tell who the author of it is or take the punishment himself. "He girns like a sprained puggy"—or, as the English would say, "like a Cheshire cat.'"

He glowers like a duck harkenin' to thunder. (Scotch).

"He glowers like a wullicat." (Scotch).

He hops about like a cat with a burnt paw. (Telugu).

He is as hard as a crocodile. (Accra—West African).

"As hard as a horn." "As hard as a rock." (English).

He is like a snake which has eaten earth. (Telugu).

He is stupid, like a snake that has eaten earth. "He is as stupid as a cork." (Russian).

It is an old belief among Hindoos that snakes do sometimes eat earth.

He is like the bagpipes, he never makes a noise till his belly's full. (Irish).

He looks as if he were hatching eggs. (Spanish).

See Singular Proverbs: "He appears as if he ate roasted spits"—always avoiding others and retiring to his own fireside.

"He looks as though he were roasting spits." He walks stiffly, not recognizing anyone. "He looks as though he ate a stew-pan." He is restless. "He looks as though he had sold fish." He is eager to pick up his winnings at a game. "He looks as though he were fed by ounces." He is very thin. "He looks as though witches had sucked him." He is mere skin and bones. "He looks as though he would not disturb the water." He affects simplicity, concealing talent or evil purpose. "He looks as though he had been bred in the mountains of Batuecas." He appears like a rustic. "He looks falling and he is grasping." He dissimulates. "He looks like a cocoanut." He is ugly in his appearance. (Spanish).

He resembles a shell-cutter's saw. (Bengalese).

He gives advice and assistance to both parties in a dispute, but is shrewd enough to doso in a way that will accrue to his own benefit. Like a shell-cutter's saw, his counsel and help cuts both ways.

He sits like a tiger withdrawing his claws. (Malayan).

See Grouping Proverbs: "If your neighbour has made a pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street."

He's like a crane upon a pair of stilts. (Scotch).

The stilts here referred to are crutches used in crossing shallow rivers and streams. In the district of Bordeaux these stilts are used by the peasants in walking through the loose sand that is common in the district.

"I would have known thee, boy, in the lands of Bordeaux, had I met thee marching like a crane on a pair of stilts."—SIR WALTER SCOTT: *Quentin Durward.*

He's like Smith's dog, so well used to sparks that he'll no burn. (Scotch).

He tipples so much that it does not seem to hurt him.

He speaks like piercing arrows. (Tamil).

His coming is like the flowering of the fig tree. (Tamil).

He does not come.

His talking is like vegetables. (Marathi).

He speaks softly, but not strongly.

His tongue is as long as a baker's shovel. (Osmanli).

Referring to the shovel used by bakers in removing bread from the oven.

The Osmanli peasant also says: "His tongue is like a biscuit-seller's shovel"—very long.

His tongue moves like a beggar's clap-dish. (English).

See Obscure Proverbs: "He claps his dish at a wrong man's door."

It is curious to note that door-knockers were at one time called "lazar clappers," because of the fact that the rattling sound of the knocker was thought to be like that made by the leper's clap-dish as he went about crying "unclean" and begging for alms.

Honest as the skin between his brows. (English).

A very old proverbial simile, the force of which is difficult to discover.

"Goodman Verges, sir, speaks a little off the matter: an old man, sir, and his wits are not so blunt as, God help, I would desire they were; but, in faith, honest as the skin between his brows."

—SHAKESPEARE: *Much Ado about Nothing.*

I feel the heat fierce as a tiger. (Bengalese).

I see he is like a horse's bite. (Bengalese).

He is headstrong and obstinate.

It is with law as with dykes, in whatever part they are broken the rest becomes useless; no ease for the mouth when one tooth is aching. (Chinese).

It was like a dog's dream to him. (Spanish).

He imagined that he was doing something of great importance, whereas it amounted to very little.

Like a bag of money in a looking-glass. (Telugu).

"What you see in the mirror is not in the mirror." (German).

Like a beggar at a bridal. (Scotch).

He accepts an invitation to the wedding, and gives good advice to the bride, but presents her with no present.

Like a broom bound with a silk thread. (Malayan).

Like a cat on a wall watching his position. (Tamil).

Like a cock upon a hillock, chuckling without feathers. (Spanish).

Like a man who, having won his suit at law, chuckles over his triumph, though he has spent more than he has gained in defraying the expenses of litigation.

Like a collier's sack, bad without, worse within. (Spanish).

Applied to people whose personal appearance is such that one would be justified in thinking that they were mean and contemptible.

Like a cried fair. (Scotch).

It was the custom in olden times to give publicity to fairs by an announcement outside the kirk door after the regular Sunday morning's service. Having given his announcement, the crier informed the worshipers who had gathered about him that certain sales would take place in the neighbourhood. This practice gave rise to the above simile in speaking of a well-advertised event.

Like a dog with a bell. (Spanish).

He took offence at what was said, and fled from the company like a dog with a bell tied to its tail.

Like a hunchback making a bow. (Chinese).

Used in speaking of overdone politeness.

Like a mad dog, he snaps at himself. (Afghan).

Like a man who would not wash his feet in the tank because he was angry with it. (Tamil).

Like a paper tiger. (Chinese).

He makes a great bluster about what he will do, but he is perfectly harmless to injure anyone.

Like a man butting a mountain. (Telugu).

"Like dogs barking at a mountain." "Like dogs barking at an elephant." (Telugu).

Like a rat falling into a scale and weighing itself. (Chinese).

Like a man who puts too high an estimate on his own worth and ability.

Like a rocket. (Chinese).

Used in referring to a spendthrift who flings away his money on the slightest pretext.

Like a sickle carried in the waist of a man climbing up a hill. (Telugu).

Applied to people who impose unnecessary difficulties and dangers on themselves when undertaking any enterprise.

Like a snake in a monkey's paw. (Telugu).

The man does not dare to carry out what he has begun, and he does not dare to cease his efforts; like the monkey with the snake, who is afraid to hold on or let go.

Like a snake that has a head at both ends. (Tamil)

Like a sow playing on a trump. (Scotch).

See Retorting Proverbs: "You may catch a hare with a tabor as soon."

The trump here referred to is a jew's-harp.

"Did you ever before hear of an ass playing upon a lute?" "A sow to a lute." "A sow to a fiddle." (English). "As trews become a sow." (Gaelic). "An ass at the lyre." (Latin).

Like a wight oot o' anither warld. (Scotch).

He looks pale and weak, like one who is in ill health.

Like Cranshaw's kirk—there's as mony dogs as folk, and neither room for reel nor rock. (Scotch).

"In a remote pastoral region, like that of Cranshaws, lying in the midst of the Lammermoor Hills, it is, or was, usual for shepherds' dogs to accompany their masters to the church, and in time of severe stormy weather few people except the shepherds, who are accustomed to be out in all weathers, could attend divine service, and in such circumstances it may have occurred that the dogs may have equalled in number the rational hearers of the word. We have heard the saying applied by bustling servant girls to a scene where three or four dogs were lounging about a kitchen hearth and impeding the work."—*George Henderson.*

Like getting on the shoulder of a man sinking in the mud. (Cingalese).

Like hanging a lantern on a pole, which is seen afar but gives no light below. (Chinese).

Like giving money to charities far removed and neglecting those near at hand.

Like going to Benares and bringing back an ass's egg. (Telugu).

"Like going to Benares and bringing back dog's hair." (Telugu).

Like lettuce, like lips. (English).

"An obsolete proverb translated from the Latin, *similes habent labra lactucas.* . . . It means that bad things suit each other—coarse meat suits coarse mouths, as an ass eats the thistles for his salad."—*Robert Nares.*

Like measuring the air. (Telugu).

Like having idle daydreams.

Like negro's hair, a tangled business. (Osmanli).

Like playing games with your grandmother. (Telugu).

Sometimes young people will make sport with their elders at a wedding. The literal rendering of the simile is, "Throwing scarlet water over her."

The saying is used when old people are treated with disrespect.

Like pulling a bear's hairs out with tweezers. (Telugu).

A never ending business.

Like putting a mountain under one's head and searching for stones. (Telugu).

Like reading a portion of the Veda to a cow about to gore you. (Tamil).

Like seeking feathers from turtles. (Cingalese).

Like a donkey's tail, it neither stretched nor shrank. (Osmanli).

Like the gardener's dog, that neither eats greens nor will let others eat them. (Spanish).

See Æsop's fable of "The Dog in the Manger."

Like the Hielandman's gun, that needed a new lock, a new stock, and a new barrel. (Scotch).

Like Trishankur's mounting to heaven! (Sanskrit).

The simile refers to an old fable of a king who, desiring to ascend to heaven in his body, was hurled down to earth. His head, striking the ground, was buried so that his feet remained upward pointing to the sky.

The saying is applied to people who lose what they have by seeking the unattainable.

Life is like the moon—now dark, now full. (Polish).

"Like the moon shining in the desert." (Cingalese).

Making a fool understand is like making a camel leap a ditch. (Turkish).

More easy to be broken than the house of a spider. (Arabian).

A simile taken from the Koran.

Passions are like iron thrown into the furnace, as long as it is in the fire you can make no vessel out of it. (Hebrew).

A simile taken from the Talmud.

Rain in the morning is like a woman tucking up her sleeves for a fight. (Japanese).

There is nothing to fear in either one or the other.

Rich as an alum-seller. (Osmanli).

"Alum is used as an amulet to preserve children from the evil eye. A little ring of blue glass, a bit of alum, a verse of the Koran, sewn up in a triangular bag, are fixed on the child's takiye' (scull-cap). Most Oriental families, even Christians, practise this superstition. They even employ it for their cattle, horses, etc. Hence the alum-seller has a good trade."—*E. J. Davis.*

Scarcer than the nose of the lion. (Arabian).

She is quiet as a wasp in one's nose. (English).

Strife is like the plank in a bridge—the longer it exists the firmer it becomes. (Hebrew).

"Strife is like the aperture of a leakage: as [the aperture] widens, so [the stream of water] increases." (Hebrew).

The difference is as great as that between an elephant and a mosquito. (Tamil).

The doctrine that enters only into the eye and ear is like the repast one takes in a dream. (Chinese).

The law is like the axle of a carriage—you can turn it wherever you please. (Russian).

The matter drags like a mist without wind. (Bulgarian).

This is stranger than that, and that is stranger than this. (Tamil).

To be like a castanet. (Spanish).

To be very merry.

To forgive the unrepentant is like making pictures on water. (Japanese).

Worldly prosperity is like writing on water. (Telugu).

You are drunk as a snake. (Efik—West African).

You are like the fruit of the tál tree. (Bengalese).

The tál-tree fruit falls far from the tree on which it grew—hence the simile is used in referring to servants who are nowhere to be found when their services are required, and to people who neglect their kindred and friends and help strangers who live far away.

AUTHORS QUOTED

[The figures following the dates are the numbers of the pages on which quotations may be found.]

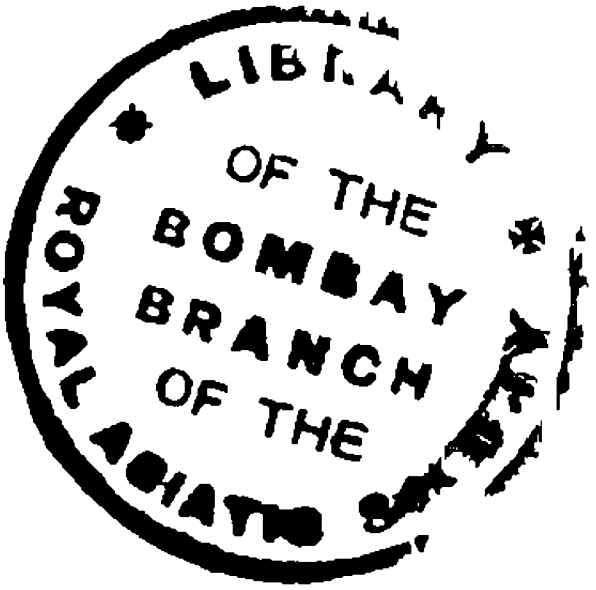
Abira, Rabbi, 116
Abu Bekr, A.D. 573–634, 117
Abul Kasim Mansur, A.D. 940–1020, 158
Æsop, died about B.C. 561, 359
Alger, William R., A.D. 1022–1905, 41
Andrews, William, A.D. 1890, 254
Aristotle, B.C. 384–322, 354
Austin, St., A.D. ?–604, 355
Bacon, Francis, A.D. 1561–1626, 41, 42
Bigelow, John, A.D. 1817–1911, 230
Bland, Robert, A.D. 1814, 229
Brand, John, A.D. 1744–1806, 324
Brewer, E. Cobham, A.D. 1810–1897, 84, 131
Browne, Sir Thomas, A.D. 1605–1682, 101
Buckhardt, J. L., A.D. 1784–1817, 53, 76, 133, 160, 164, 173, 179, 247, 278, 335, 339, 342, 352
Bürger, Gottfried A., A.D. 1747–1794, 223
Burns, Robert, A.D. 1759–1796, 95, 358
Burton, Richard F., A.D. 1821–1890, 64, 283, 322, 361
Cæsar, Caius Julius, B.C. 100–44, 356
Catullus, Caius Valerius, B.C. 87–54, 354
Chambers, Robert, A.D. 1802–1871, 86
Chaucer, Geoffrey, A.D. 1340–1400, 104
Chesterfield, Philip Dormer Stanhope, A.D. 1694–1773, 2
Cheviot, Andrew, A.D. 1896, 50, 62, 199, 240, 369
Child, Francis J., A.D. 1825–1896, 257

Christian, John, A.D. 1890, 28, 42, 67, 71, 203, 226, 307, 309, 346
Cohen, A., A.D. 1911, 63, 70
Collins, John, A.D. 1823, 239
Congreve, William, A.D. 1670–1729, 275, 305
Cornwall, Barry (Bryan Waller Procter), A.D. 1787–1874, 44
Cowan, Frank, A.D. 1844–1906, 298
Cowper, William, A.D. 1731–1800, 102, 105, 304
Davis, E. J., A.D. 1897, 237, 382
Davis, John Francis, A.D. 1795–1890, 45
Dickens, Charles, A.D. 1812–1870, 367
Disraeli, Isaac, A.D. 1766–1848, iii., 24, 36, 44, 258
Dumas, Alexander, A.D. 1803–1870, 373
Dykes, Oswald, A.D. 1707, 191, 193, 235, 301, 325
Eliot, George (Mary Ann Evans—Lewes, Cross), A.D. 1819–1880, 107
Emerson, Ralph Waldo, A.D. 1803–1882, 15, 31, 42, 228
Fabyan, Robert, A.D. ?–1513, 317
Fleming, A., 209
Franklin, Benjamin, A.D. 1706–1790, 111, 130, 221, 305
Fuller, Thomas, A.D. 1608–1661, 46, 57
Gay, John, A.D. 1685–1732, 127, 325
Geikie, Cunningham, A.D. 1824–1906, 118, 119, 127
Goethe, Johann Wolfgang von, A.D. 1749–1832, 189
Goldsmith, Oliver, A.D. 1728–1774, 111
Gower, John, A.D. 1325–1408, 255, 372
Gracian, Baltasar, A.D. 1601–1658, 266
Greene, Robert, A.D. 1560–1592, 350
Grierson, George A., A.D. 1851, 71, 307
Grose, Francis, A.D. 1731–1791, 57, 152, 162, 245, 323, 330, 331
Gurdon, P. R. T., A.D. 1903, 337
Hackwood, Frederick W., A.D. 1911, 295, 315
Hazlitt, W. Carew, A.D. 1834, 205, 240, 241, 372
Hearn, Lafcadio, A.D. 1850–1904, 49, 59, 224
Henderson, George, A.D. 1856, 256, 380
Henry, Matthew, A.D. 1662–1714, 101, 115
Herrick, Robert, A.D. 1591–1674, 146, 171, 178

Hesiod, about B.C. 776, 351
Heywood, John, A.D. 1497–1580, 61, 100, 119, 165, 176, 200, 252, 297, 305, 325, 350, 372
Hillel, Rabbi, B.C. 60–A.D. 10, 116
Hislop, Alexander, A.D. 1862, 295, 334, 345, 347, 351
Holcroft, Thomas, A.D. 1744–1809, 275
Holland, J. G., A.D. 1819–1881, 42
Homer, between B.C. 700–800, 354
Horace, Quintus Horatius Flaccus, B.C. 65–8, 130, 351
Howell, James, A.D. 1594–1666, 252
Hulme, F. Edward, A.D. 1841–1909, 12, 18
Humphreys, W. J., 31
Irving, Washington, A.D. 1783–1859, 299
Jacox, Francis, A.D. 1874, 103, 127
Jermin, Michael, A.D. ?–1659, 102, 262, 263
Joubert, Joseph, A.D. 1754–1824, 44
Keil, C. F., and *Delitzsch, F.*, 1878, 123
Kelly, James, A.D. 1721, 149, 224, 244, 245, 314, 344
Knowles, J. Hinton, A.D. 1885, 89, 154
Langland, William, A.D. 1330–1400, 298, 367
Lawrence, Robert Means, A.D. 1847, 192
Lockier, Francis, A.D. 1668–1740, 330
Longfellow, Henry Wadsworth, A.D. 1807–1882, 105
Lyle, John, A.D. 1553–1601, 61
Mannyng, Robert (Robert de Brunne), about A.D. 1264–1338, 262
Meyer, H. A. W., A.D. 1800–1873, 124
Mickle, W. J., A.D. 1734–1788, 202
Miller, Hugh, A.D. 1802–1856, 375
Milton, John, A.D. 1608–1674, 54, 314
Montaigne, Michael de, A.D. 1533–1592, 65, 188
Montgomery, James, A.D. 1771–1854, 106
Morley, John, A.D. 1838, 42
Morton, W., A.D. 1832, 80, 228
Muffet, Peter, A.D. 1596, 101, 109
Müller, Max, A.D. 1823–1900, 39
Nares, Robert, A.D. 1753–1829, 380
Negris, Alexander, A.D. 1831, 76, 327

Nicolson, Alexander, A.D. 1880, 75, 77, 78, 323, 373
Ovid, Publius Ovidius Naso, B.C. 43–A.D. 18, 198, 199, 202
Palmer, Samuel, A.D. 1710, 301
Parker, Joseph, A.D. 1830–1902, 5, 65, 112, 224
Percival, P., A.D. 1842, 59
Peter Pindar (John Wolcot), A.D. 1738–1819, 235, 371
Phædrus, first part of the First Century A.D., 61
Pope, Alexander, A.D. 1688–1744, 251
Prior, Matthew, A.D. 1664–1721, 107
Procter, Bryan Waller, A.D. 1787–1874, 44
Publius Syrus, about B.C. 45, 353
Ramsay, Allan, A.D. 1686–1758, 43, 56, 345
Ray, John, A.D. 1628–1705, 48, 52, 81, 204, 323, 329, 366, 369
Roebuck, Thomas, A.D. 1784–1819, 80
Rosecommon, W. D., A.D. 1633–1685, 111
Saadi (Shaikh Muslihu-'d-Din), A.D. 1184–1291, 235
Sallust, Caius Sallustius Crispus, B.C. 85–35, 353
Schaff, Philip, A.D. 1819–1893, 8
Scott, Walter, A.D. 1771–1832, 64, 146, 220, 241, 246, 257, 259, 314, 330, 334, 369, 372, 373, 376
Seneca, Lucius Annæus, B.C. 4–A.D. 65, 140
Shaikh Muslihu-'d-Din, A.D. 1184–1291, 123
Shakespeare, William, A.D. 1564–1616, 60, 84, 119, 134, 151, 176, 201, 241, 251, 367, 369, 377
Skeat, Walter W., 1835, 22
Slaveikoff, Pencho, A.D. 1904, 27
Smith, David, A.D. 1866, 114, 121
Smith, Sydney, A.D. 1771–1845, 190
Still, John, A.D. 1543–1608, 251
Stow, John, A.D. 1525–1605, 57, 242
Strutt, Joseph, A.D. 1749–1802, 349
Taylor, John, A.D. 1580–1653, 151, 251
Temple, William, A.D. 1628–1699, 44
Theognis, about B.C. 540, 357
Thomson, William M., A.D. 1806–1894, 11, 21, 98, 122, 272
Toy, Crawford H., A.D. 1836–, 104, 112
Trapp, John, A.D. 1601–1669, 106, 112, 114, 118, 134, 137

Trench, Richard Chenevix, A.D. 1807–1886, 26, 36, 41, 76, 82
Tusser, Thomas, A.D. 1524–1580, 61, 147, 200, 214, 253, 299
Walker, Margaret Coulson, A.D. 1908, 125, 180
Watts, Isaac, A.D. 1674–1748, 301
Webster, Noah, A.D. 1758–1843, 1, 89
White, J. D., A.D. 1889, 69, 72
Wither, George, A.D. 1588–1667, 147
Wolcot, John, A.D. 1738–1819, 235, 371
Wyatt, Thomas, A.D. 1503–1542
Xenophon, B.C. 430(?)–357(?), 354
Young, Edward, A.D. 1683–1765, 182, 305


LIBRARY
OF THE
BOMBAY
BRANCH
OF THE
ROYAL ASIATIC

INDEX

Abbádan, 309
Abel, 113
Abraham, 134
Abundance, 125
Accountant, 265
Acquired, by a father, 276; he who hath, 326
Adam, children of, 139; lamentation of, 136
Adder, deaf as an, 137; or eel, 260; were not so dangerous, 291
Adheres, 327
Adversity, friend is best found, 302; makes a man, 190
Afar off, 302
Affairs, like Nandan's camp, 59; of a king, 277
Affection, ardour of parental, 160; is a sparrow's nest, 158
Afflicts, 131
Agony of death, 282
Agreement, 68
Aik (oak), 260
Ail (injury), 347
Akparo, 364
Ale, 347
Alehouse, 242
Aler, 253
Alexander, 357
Alligator, 391
Almond, 159
Almost, 334
Alms, 269
Alone, 144
Ancestor, 223
Anchorage, 198
Andalusian, 243
Angels, 133
Anger, 283
Angry, because he was, 379; if you are, 272; little folks are soon, 225; looks as, 223; snake will be, 357
Annoying, 265
Answer, a soft, 103; he that giveth, 108; I'se, 241; king must, 278
Ant, go to the, 107; the white, 95; were an, 143; what would the, 292
Anvil, can break an, 196; stealing the, 219
Ape, claspeth her young, 284; turned up, 49
Appearance, 135
Apple, ask an, 51; half an, 146
Arab, diligence, 238; jealousy of, 244; with an, 237
Arabic, do not speak, 238; is a language, 238
Arabkyr, 243
Arabs, 244
Aragonian, 242
Ark, 132
Arm, brother's, 60; under one, 96; under your, 170
Armenian, like an, 240; with the, 247
Armour, 109
Army, 344

Arrow, like an, 162; with one, 303
Arrows, 376
Ascend, 270
Ascending, 283
Ash, before the, 210; the aik, the, 260
Ashes, 339
Asleep, 321
Asparagus, 374
Ass, a wild, 93; boasted, 228; bridle for the, 104; let the, 136
Assembly, 155
Asses, said to the, 339; sing, 284; we are 133
Ass's egg, 380
August, 79
Auld shoon (old shoes), 348
Aunt, mustache of one's, 171; were wheels, 223
Author, 188
Author's name, 344
Axe, that fells, 161; which cuts, 182
Axle, 382

B, 59
Babbler, 365
Baboon, says, 359; with a big, 309
Back, and breaks, 194; on the devil's, 96; over the devil's, 64
Bad, 265
Bad company, 219
Bad fortune, 341
Badger, 374
Bag (*see* Pock), pipers, 363; torn, 320; to the auld stent, 149
Bagpipes, 375
Bags, 253
Bairns (children), 260
Bait, 190
Baiting bull, 373
Baker's shovel, 377
Balance is an abomination, 99; is not good, 107
Bald, pate, 93; person, 54
Banabana, 283
Bandicoot, 284
Bane (*see* Bone), cast a, 91; nearer the, 304
Bane (ill luck), 156
Bannock, 296
Barber, learns his art, 228; pray Mr., 336; sight of the, 320
Bare, 255
Barefoot, 93
Bargains, 178
Bark, a dog will, 300; frae a teethless dog, 88; yourself, 173, 344
Barley, 71
Barm, 347
Barn, 207
Base, 266
Bashful, 311
Basket (*see* Creel), contented in a, 314; cotton, 167; made a, 171
Bat, consumed by a, 284; hanging upside down, 49; when one, 236
Battle, during a, 95; of the frogs, 226
Battledore, 59
Batuecas, 239
Bawl, 246
Beam, 125
Bean, 303
Beans, returns to his, 153; sowing, 333; sow red, 95; three blue, 329
Bean-seller, 201
Bear, about the, 46; wants a tail, 81; will learn, 284
Beard, his own, 75; is burning, 226; on fire, 48; whether he had a, 313; will pay for, 61
Beards, 317

Beast, life of his, 102; there is no, 284
Beaten, 342
Beating, 365
Beau, 313
Beaucamp, 366
Beautiful, 338
Beauty, a camel, 313; in the peace of, 134; is vain, 107; of women, 281, 283; what a, 340; will sit and weep, 261; woman's, 268
Became, 327
Bed, 343
Bedpost, 166
Bee, 292
Beetle, is a beauty, 292; stretched out, 233
Beetle (a mallet), 367
Beg, 344
Beggar, another a, 192; like a, 378
Beginning, I'm but, 345; of a ship, 277
Beginnings, 219
Begun, 254
Believes, 304
Bell, 378
Belly, 64, 96
Beltane, bright at, 145; to the, 149
Belyve (immediately), 53
Benares, die at, 54; going to, 380
Best, 279
Beware, 269
Bewitched, 313
Bhakat, 310
Bible, 224
Big, 171
Biglam, 169, 224
Bihar, 231
Bird, a blind, 161; a gold, 89; an old, 297; a wise, 297; every, 287; flies, 165; in the cage, 294; in the wood, 294; killed the, 334; that wandereth, 102; the flying, 94
Birds, are not struck, 303; better where, 261; forest, 45; of a feather, 300; of forest, 162
Birk (birch), at Yule, 145; will burn, 256
Bishop, 230
Bite, bark ere he, 300; dogs don't, 299; gude as a, 88; own dog to, 306
Bites, his master, 319; not his master, 306
Bits, 326
Bitterness, 112
Black, as pitch, 331; as the devil, 366; Christmas, 145; man is, 58
Blackbird, 287
Blackee, 362
Blacken, 333
Blacksmith, one of the, 310; they met the, 63
Bladder, 329
Blanket, weave a, 78; where are you? 336
Blarney, 239
Bleating, 73
Blemishes, 269
Blessing, 60
Blind, can see mouth, 219; catch a flea, 294; for a, 96; guide the, 118; must not be, 240; son's name, 228; to ask the, 173; tutor is, 51; wish of the, 335; with both, 129; woman shaves, 164
Blind man, may sometimes, 294; quarters of, 318; ran to his, 49; wife of, 156
Blind men, 339
Blocks, 253
Blood (*see* Blude), 133
Blossoms, 157

Blow, a single, 96; blow for a, 142; cure for the, 92; in the eye, 265; you may, 65
Blude (blood), come o', 349; gentle, 347
Blue, and red, 186; tail sky-blue, 49; will never stain, 260
Blunt, 317
Blushes, 166
Boar, 284
Boast, a town to, 363; not thyself, 105
Boastful, 247
Boat, of Short John's son, 75; on the, 61; rudderless, 156
Boats, 253
Boggy, 209
Bold, as Beaucamp, 366; man has luck, 188
Bond, 263
Bondage, 357
Bone (*see* Bane), 190
Bonny (good looking), folk, 228; pair, 233
Booze, 56
Borax, 62
Bore, 319
Born, better ne'er be, 176; when he was, 65
Borrows, 341
Boundaries, 156
'Bout gates, 224
Bow, 378
Boy, little, 59; school, 228
Bracelet, 174
Brahman, 260
Brain, 217
Branches, 65
Brass pots, 319
Brawler, 113
Brave, 197
Bray, 208
Braying, 139
Breaches, 62
Bread, cast thy, 106; God gives, 73; he eats the, 182; in one hand, 129; loaves of, 273; settled the, 49
Bread and butter, 257
Breath, 342
Bred, 239
Bricks, 144
Bride, as the, 349; brings home the, 194; happy is the, 178
Bridal, 378
Bridge, finds a, 148; Swarston, 56; while the, 263
Brilliant, 88
Brittle, 88
Brogue (bradawl), 231
Broken, 382
Brook, 189
Broom, a new, 297; an old, 297
Brose, will be thicker, 318; will scunner, 319
Broth, 76
Brother, is born, 99; like a, 307; offended, 98; without a, 307; younger, 70
Brother-in-law, 94
Brown bread, 58
Buckhaven College, 311
Buffalo, 284
Bugs, 292
Bull, from the window, 284; may as well, 197
Bull-frogs, 96
Bullion's Day, 207
Bullock, ask, 284; climbing, 166
Bully, 61
Bungalow, 164
Burst, 353
Burying, 190
Business, he has more, 147; that is thy, 333; things have no, 276
Butcher, 95

Butter, applying, 173; boiled, 88; eggs and, 346; muckle, 325
Butting, 379
Buttons, 64
By-paths, 160

Cabbages, 344
Cable, 364
Cackle, 349
Cactus, 248
Cage, bird in the, 294; cow in a, 165
Cake, make a, 345; why so, 333
Calf, a gude, 284; worship a, 141
Calves, 316
Camel, a black, 156; comes to the, 223; easier for a, 119; for a farthing, 68; gets his nose, 284; going to seek, 229; go to Mecca, 307; how do you do, 336; is a pilgrim, 307; is drowning, 229; leap a ditch, 167, 381; like the, 318; not a, 344; science of the, 320; swallow a, 121; what side the, 79
Cameral, 296
Candlemas Day, 148
Canopy, 278
Cap, 88
Capon, 238
Caps, 223
Captain, 221
Carcase, 125
Cards, 89
Care, 352
Cart, before the horse, 170; boat on the, 61; the broken, 232; unlucky man's, 191
Carthagena, 79
Castanet, 383
Castle, 98
Castock (cabbage core), 147
Cat, and the wicked, 95; answer to the, 94; away, the mice, 255; a winkin', 90; good luck, 191; had licked the, 366; has the black, 55; heaven to the, 231; in gloves, 88; it sees the, 318; Kilkenny, 72; kiss the black, 179; leaped over it, 55; lies on its, 217; on a wall, 378; out o' our gate, 302; plays with a, 285; the rat and, 254; to the old, 46; will be a small, 219
Cats, 302
Cause, 314
Ceylon, 240
Chaff, been caught with, 297; not caught with, 297
Chalk, 371
Championship, 75
Change, 312
Chanting, 62
Character, in a good, 279; of a fool, 281
Chariot, devouring, 80; moves not, 343
Charity, 274
Cheating, 243
Cheek, scanty, 94; trouble on his, 58
Cheese, chalk to, 371; it is elf, 250
Cherry blossom, 242
Chestnut shell, 223
Chevemisa, 81
Chicken, a frizzled, 189; faces at, 171
Chickens, are slow, 287; children and, 252; don't brag, 230
Children (*see* Bairns) and chickens, 252; eaten, 345; teeth, 111

Chimney, 88
Chinese, 244
Chips, 255
Choice, is to do, 306; is wealth, 306
Christ, 144
Christmas (*see* Yule), a black, 145, 294; after, 145; a green, 145, 146, 204; a warm, 146; before, 148; bring another, 145; brings green, 153; comes but once, 147; devil makes his, 149; finds a bridge, 148; has been talked, 147; in mud at, 149, 152; light, 149; maketh at, 148; never appear on, 147; ninth day after, 212; on a Sunday fall, 148; on a Thursday be, 148; ovens at, 147; sun shines on, 215; they keep, 150; they talk of, 150; till after, 149; today and May-day, 323; three days before, 149; Whit-sunday wet, 150
Chuckie stanes (pebbles), 344
Chuckling, 378
Church, rain before, 215; would be a, 242
Churchyard (*see* kirkyard), 145, 204, 294
Cigarette, 226
Cinders, 300
City, a strong, 98; go to the, 341
Claes (clothes), 256
Clap-dish, 377
Claws, 376
Clay, formed of, 139; one lump of, 276
Clean, as a whistle, 366; gane as if, 366; sweeps, 297
Clergyman, 273
Clever, 248
Cleverness, 262
Clogs, 233
Clothes (*see* Claes), secure his, 228; wear the same, 223; without, 89
Clouds, after, 204; overcast with, 162; to become, 169
Cloudy, 203
Clout (slap), 258
Clouter (patcher), 257
Clown, 49
Club, all is a, 135; God's, 92, 157
Clue (ball of worsted), 222
Coats, 317
Coat-tail, on his neighbour's, 223; on your, 93
Cobra, 291
Cock, a black, 91; asked the, 338; crows, 185, 287; drink in summer, 209; lays eggs, 192; upon a hillock, 378
Cockles, 289
Cockroach, 230, 292
Cock's stride, 206
Cocoanut, getting up the, 225; go up the, 342; like the, 375
Coffin, 91
Coins, 93
Cold, weather, 207; will bring, 216
Collier, like a, 378; stole the, 358
Colt, 285
Come, 48
Comets, 207
Common man, 268
Compliments, 243
Concealed, 299
Condition, 256
Confessed, 299
Conflagration, 167
Confucius, 352, 353

Connlaoch, 374
Conqueror, 139
Conscience, 306
Consideration, 276
Content, lies in, 269; with what, 136
Contented, 314
Contentment, 154
Conversation, 41
Cook, 232
Corn, crop of, 150; hens in the, 314; keep the, 72; treadeth out the, 123
Corner, 318
Corpse, the rain rains on, 178; wedding comes a, 175
Couch, 166
Counsel, at Abel, 113; needs little, 190; of Jehovah, 112
Countenance, handsome, 163; sharpeneth the, 109
Country, as the, 42; who changes, 202
Coup (overturn), 191
Courage, 304
Court o' Sessions, 222
Covetousness, 269
Cow, a holy, 91; comely as a, 165; for a dead, 312; Friezeland, 238; is not called, 285; oil of the, 264; Veda to a, 381
Cows, 338
Crab, has no head, 224, 289; in the hedge, 146; of the wood, 327
Crack (talk), 259
Cradle, 169
Crane, attempts to dance, 236, 287; myself to a, 64; upon a pair, 376
Credit, 191
Creel (basket), 260
Creep, 78
Cress, 178
Crevice, 154
Crib, 113
Cried fair, 378
Cripple, 49
Crocodile, hard as a, 375; in the water, 291; proves a, 60
Crooked, it is, 363; your bill is, 339
Crops, 207
Cross, as nine highways, 366; sign of the, 243
Crow, exclaimed, 332; fought with a, 322; has a maid, 62; how goes it, 333; in a cage, 287; shoot a, 294; speak by night, 209
Crowd, 220
Crucifixes, 196
Cry, better the child, 261; great, 131; the Italians, 246; why do you, 342
Crying, 334
Cuchullin, 374
Cuckoo, fence in the, 85; gumshion o' the, 287
Cuckoos, 281
Cucumber, to the beggar, 363; to the Roman, 260
Cuffing, 189
Cultivator, 196
Cunning, 321
Cup, 54
Cur, 321
Curcuddock, 50
Cure, 264
Curse, both are a, 336; that is causeless, 103
Curses, 267
Cushion, 374
Custard, 47

Daggers, 248
Dance, attempts to, 236; in a net, 174

Dancer, 171
Dances, 194
Dancing, 283
Dark, and black, 324; as a Yule, 146
Darkness, 156
Daughter, easily begets, 57; for the first-born, 200; go to your, 327; so is her, 102; the devil's, 92, 219; would win, 262
Daughter-in-law, 318
David, grew old, 144; sweet songs of, 139
David's sow, 368
Day, a cloudy, 211; and night, 269; sufficient unto the, 122
Daybreak, 173
Dead, as a door-nail, 367; want to be, 263
Dead one, 326
Deaf, as a beetle, 367; as an adder, 137; people, 166; the pupil, 51
Death, all have, 192; brings, 183; comes the dog, 65; in a toom dish, 225; Job's friends or, 130; the warp of, 162; the ways of, 112; was not sufficient, 53; without doubt, 268
Debt, 152
Declaration, 320
Dee (die), 315
Deer, Daddy, 219; eye of a, 285
Defeated, 277
Defendant, 232
Deil (devil), bairns, 200; said o' his, 233; said when he, 358; teeth, 91; to stick himsel', 316; work shop, 89
Deliberate, 70
Delights, 265
Deluge, 139
Demon, becomes a, 240; hospitality, 332
Depth, 229
Descending, 283
Desire, 269
Destroys, 193
Devices, are many, 112; has many, 136
Devil (*see* Deil), affair, 64; black as the, 366; children, 189; in every berry, 185; prayer-book, 89; said to the, 364; said when he, 49; tempted Him, 144
Devil's daughter, 366
Devotion, 242
Dew, 162
Dews, 156
Dhotee, 245
Dick's hatband, 373
Dick Smith, 47
Die (*see* Dee), before you, 199; so shall he, 250; why did he, 342
Difficulties, 42
Dig, 342
Diligence, 202
Dimple, 62
Dinner, rest, 295; sit awhile, 295; sleep, 295; you must stand, 295
Diocese, 230
Dirt, 191
Dirt bird, 216
Disagreeable, 305
Diseases, 52
Disfigurement, 134
Dish, a toom, 225; he claps his, 55
Dishcloth, 47
Distance, 302
Distempered, 365
Ditch, in the, 179; leap a, 167
Dizzen (dozen), 225
Dizzy, 368

Doctor, at a stand, 262; is half a, 167; seeking a, 171
Doctrine, 382
Dog, a black, 166; a living, 100; a servant and a, 311; a teethless, 88; a wicked, 90; barking, 299; be a, 70; beware of a, 190; by the ears, 108; cannot digest, 88; comes, a stone, 308; death, 182; gardener's, 381; hair of the, 176; has four paws, 230; holy unto the, 117; in church, 199; is a lion, 301; jackets for, 89; Lovell, 254; meat to the, 60; presses up to wall, 65; red, 94; send, 60; the silly, 94; the street, 191; throw at a, 308; to a good, 190; to keep a, 173; turning to his, 122; with a bell, 378; without a tail, 365
Dogs, as mony, 380; plaguing, 348
Dog's dream, 377
Dog's feet, 347
Donkey, bray at you, 285; mounted on a, 94; tail, 220; to a wedding, 362
Donsy (unlucky), 255
Door, at anyone's, 188; at every man's, 192; a man to the, 221; nearer than the, 157; opens, 202
Door-nail, 367
Door sill, 58
Dove, 287
Do weel, 315
Dragon, 176
Drags, 382
Drawers, 231
Dread, 143
Dream, dumb man's, 58; of a wedding, 175; takes in a, 382
Dressed, 306
Drink, by measure, 252; leaving his, 69; to eat and to, 131; wine, 268
Dropping, 98
Drum, beat a, 166; hares with a, 202
Drunk, as a snake, 383; as David's sow, 368; this morning, 297; with fun, 64
Dry, 204
Dry head, 333
Duck, harkenin' to thunder, 375; in air, 90; will bear a, 211
Ducks, 287
Dull, 368
Duly, 253
Dumb, man's dream, 58; within the grave, 264
Dun in the Mire, 368
Dwarf, I am a, 363; seizing the moon, 171
Dykes, 377

Eager, 282
Eagle, appearance an, 91; catch nae, 313; is as good, 287
Eagles, 125
Ear, lobe of, 166
Early, hadst got up, 55; to rise, 261
Ears, a sow's, 233; above their heads, 60; one has, 310; the devil's, 92
Earth, has eaten, 375; gold out of, 331; sacred is the, 159
Easter (*see* Pasch), a cold, 146; a white, 145; before, 151; comes late, 152; east of, 152; falls in Lady-day's, 152; frost,

Easter—*Continued*
153; having observed, 153; in mud, 152; late, 152; owe money on, 153; Palm Sunday and, 152; rain on, 150; says you may, 153; white, 153; you keep, 153
Eat, and to drink, 131; at pleasure, 252; must not, 134
Eaten, 321
Eating, standing, 270; who has done, 356
Eel, by the tail, 290; adder or an, 260
Een (eyes), 56
Eesight (eyesight), 222
Egg, better have, 300; made faces, 171; "Schew" to an, 170; shave the, 170; tame, 90; to break, 166; today, 300
Eggs, and butter, 346; destroyed the, 79; horse's, 94
Egypt, 248
Elephant, and a mosquito, 382; in the rice pot, 169; is not an, 326; only an, 285; part of an, 309; putting an, 94; swallow an, 219, 233; to put the, 167
Elephant foot, 335
Elephant's tusk, 365
Eleven, cease before, 208; one and one make, 327
Ell, 239
Elm, 260
Eloquent, 232
Emperor, 92
End, 67
Enemy, debt is an, 265; the greatest, 306; the worst, 302; what can the, 143; who is either, 277
Engagements, 96
England, he that would, 240; is undone, 330; the king of, 245
English, love, 245; rule, 245; steal, 245
Englishman, a black, 238; a right, 238; greets, 245; Italianized, 246; wet an, 238
Enjoy, 270
Enjoyment, 156
Enough, 344
Envious, 95
Envy, 256
Erudition, 281
Esau, 135
Ethiopian, 105
Evening, 58
Everything, 326
Evil, against an, 104; brings good or, 193; deeds of, 57; good and, 131; thereof, 122
Evils, 267
Ewe, 285
Exalteth, 116
Excellence, 279
Excuse, 234
Expedient, 136
Experience, children of, 43; is the looking glass, 156
Eye, a wicked, 95; cataract in his, 279; fall in his, 255; is a window, 160; juice in your, 166; nails of your, 92; poke my, 55; twinkling of an, 134; when the right, 185; sit in one's, 171; without light, 365
Eye-ache, 47
Eyelids, 231
Eyes (*see* Een), blind with both, 129; draw straws, 58; fair, 191; give me your, 344; she had no,

Eyes—*Continued*
165; till your, 65; will still be blue, 249; with my own, 143

Face, a black, 88; face to, 142
Fain, 257
Faint, 342
Fair, weather, 207; would be, 253
Falcon, memory is a, 158; on his hand, 288
Fall, 138
False, a hundred years, 296; as a Scot, 369
Falsehood, is sweet to, 105; is the darkness, 156; is the devil's, 92; truth and, 53
Famine, 82
Fans, 50
Far, 302
Farming, 167
Farthing, 68
Fasting, 242
Fat, if there be, 339; nothing but, 364; shall be made, 112
Fatal day, 59
Fate, assigns all, 353; but his, 263; of his own, 188
Father, about his, 334; have eaten, 111; he said, 333; is not yet, 328; of a family, 336; they for a, 327
Faults, of a mother, 139; there are six, 279; you would spy, 350
Favours, fortune sometimes, 193; to confer, 282; when fortune, 202
Fears, 304
Feast, 52
Feasting, 105
Feather, birds of a, 300; ostrich, 97
Feathers, breast, 298; can count, 165; like seeking, 381
February, a fine, 211; gives snow, 217; reckon right and, 327
Feet, each other's, 357; four white, 194; holds up his, 233; in the tank, 379; soles of my, 81; soles of the, 173; spreads his, 233; where its, 50; with your, 330
Fence, in the cuckoo, 85; lasts, 265; there is no, 201
Fennel, 182
Fertility, 215
Fickle, 95
Fiddle strings, 374
Fidelity, 46
Fierce, as a lion, 311; as a tiger, 377
Fighting, 246
Fig tree, 377
Fine, day, 203; Sunday, 203; weather, 203
Finger, gift on, 175; my own, 55; put in fire, 189
Fingers, clerks', 149; four, 53; showing one, 362
Finger's breadth, 65
Fire, finger in the, 189; he set, 75; melts iron, 274; sea will take, 169; stir the, 331; to a large, 128; when the man's, 260; without, 63; with its, 160
Firebrand, 225
Firebrands, 102
Firefly, 292
Fireplace, 54
Fish, comes to his, 289; dried, 167; in troubled waters, 304; is bad, 242; poison, 270; the Rui, 232

Fisher, 205
Fishing, 303
Fist, 154
Flaps, 320
Flat, 304
Flea, 294
Fleas, catching, 202; catch nae, 313; gripping, 225
Fled, 353
Flee, 198
Flesh, is aye, 304; sweeter the, 304; to pine, 257
Flies, catches more, 292; dead, 106; wings of, 167
Flits, 375
Flock, 301
Flood (*see* Flude), 203
Flounders, 290
Flourishing, 374
Flower, in winter, 155; know what, 320; without perfume, 156
Flowering, 377
Flowers, divided the, 162; in the air, 94; open without, 156; to gardens, 46
Flude (flood), 296
Flummery, 196
Flutes, 222
Fly, and a flitch, 322; has eaten, 319; has the, 341; unable to, 320
Foggy, 209
Follow, he will, 57; you, go on, 341
Follows, 327
Folly, and shame, 108; like love, 306; outweighs, 106
Fool, a great, 219, 306; answer a, 101; answer not a, 101, 297; character of, 281; even a, 107; is, 266; remains a, 262; says, 362; shoes of, 92; that marries, 148; unable, 309; visits the, 198
Fools, are counted, 201; fortune favours, 325; keep the corn, 72; lips of, 44; not planted, 222; repeat them, 46; shall smart, 113
Foot, larger than my, 58; should be placed, 277; trod on his, 61, 88
Forehead, a high, 197; written on the, 63
Forest, dance in the, 51; to its own, 161
Forgets, 194
Forgive, 383
Forgotten, 357
Forsake, 283
Fort, 242
Fortune, a drop of, 190; and misfortune, 192; assists you, 196; can take, 192; comes to, 188; does not, 188; ever fights, 189; favours, 202; favours fools, 325; fence against, 201; friendly, 201; goneto, 52; has wings, 192; helps them, 188; is a woman, 192; is round, 192; is the companion, 189; is the good, 156; knocks once, 192; of good, 189; opens the door, 202; own good, 188; pipes, 194; rarely brings, 193; reaches out, 202; Scotsman's, 249; smiles, 202, 234; sometimes favours, 193; was your, 189; wearies with, 193; wheel of, 201, 202; will sit, 261
Forty, 207
Foul, end in, 325; morn, 203
Founders, 161
Four things, 270, 271
Fowl, knows the, 287; ninety-nine, 45; right where the, 230

Fowler, 95
Fox, barking of the, 215; goes at last, 285; has a hundred, 45; said to the, 78
Frae (from), 304
Frame, 318
France, King of, 245; to live in, 242; win, 241
Franks, 244
Fraud, 325
Freeze, 236
Freight, 221
French, make love, 245; sing, 246
Frenchman, legs, 245; runs away, 237; sings, 245; sleeps, 249
Friday, 178
Friend, a good, 299; at sneezing time, 354; a true, 299; feeble, 89; God be our, 143; he sells his, 132; in misfortune, 306; is an acre, 306; is a clean, 306; is best found, 302; is a mount, 155; is meant, 362; is no man's, 182; is not known, 294; like a brother, 307; loveth, 99; meet an old, 163; never was a, 295, 302; often becomes, 302; once to a, 59; quality of a, 279; remembers his, 268; secrets to your, 303; to a man, 306; to any but a, 303; without a, 307
Friends, agree best, 302; are like, 374; cease to be, 302; Job's, 130; look at, 274; without our, 308
Friendship, 160
Fritter, 322
Frog, enjoys, 231; flew into a, 291; has no shirt, 231; never bites, 260; will be angry, 357
Frogs, 226
Frost, and fraud, 325; hail brings, 208; may be expected, 217
Froth, 90
Fruit, known by its, 123; laden with, 160; never comes, 131; not lost, 153
Full, 215
Fun, 92
Funeral, so hot, 342; turn back a, 234
Furniture, 59
Future world, 281

Gabriel, 143
Gad, 257
Gael, 246
Gaika, 197
Gallant, 271
Gallows, and then the, 270; bad company, 219
Gambler, 337
Game, 356
Games, 381
Gape seed, 60
Garden, 266
Gardens, in the, 263; of kindness, 163
Garland, 165
Garment, as one that taketh off, 103; is too small, 62
Garments, 163
Garuda, 336
Gar wood (forced wood), 344
Gate, brass, 74; everyman's 156; hard by, 177; of justice, 163; of thy stable, 181
Gate post, 370
Gaudy, 49
Gear (wealth), 256
Geese, at Martin's Day, 149; on the green, 348

Gem, in every rock, 281; is not polished, 154
Gems, 46
Generation, 154
Generous, by giving, 139; man, 266
Genoese, 243
German, a good fellow, 245; and Russian, 249; is well off, 243
Germans, and Italians, 249; carry their wit, 245; in the act, 246
Germany, 245
Gerse (grass), 348
Ghosts, 147
Gift, 175
Gilderoy, 370
Gilding, 56
Ginger, 311
Girns (grins or snarls), 375
Give, but eat shoes, 66; if God won't, 133; to him that has, 130
Gives, the hand that, 140; twice, 252
Gladness, 250
Glass, a plaster house, 261; he that loves, 325
Glass houses, 84
Gloves, a cat in, 88; to help on his, 166
Glowers, 375
Glowworm, 167
Glowworms, 292
Gnat, for every nimrod, 141; strain out a, 121
Gnats, 292
Goad, 119
Goat, a black, 67; buy a, 224; has three legs, 68; met the water, 62; that climbs up, 285
God, gives bread, 73; has His hosts, 74; hath power, 107; if it please, 78; that which is lost, for, 80, 224
God, 49
God bless you, 354
Goes, 329
Goings, 101
Gold, like apples of, 104; in misfortune, 306; out of earth, 331; taken out of filth, 275; the greatest enemy, 306
Golden City, 316
Goldsmith, 310
Golgotha, 134
Goma Genesa, 74
Good (see Gude), day, month, year, 273; fortune rarely brings, 193; to do, 306; to the good, 131
Good days, 271
Good end, 266
Good luck, 197
Good man, 62
Good men, 329
Good people, 375
Goods, 271
Good word, 359
Goose, as dizzy as, 368; a long while behind, 97; a wild, 90, 288; full of fun, 92; gang barefit, 94
Goose skins, 370
Goslings, 288
Gowk, 145
Grace, enjoyment is, 156; is deceitful, 107
Graceless, 242
Graip, 351
Grandfather, 169
Grandmother, playing game with, 381; were masculine, 169
Graneing (groaning), 89
Grape, 185
Grape juice, 166
Grapes, sour, 111, 140

Grass (*see* Gerse), calves gone to, 316; every blade of, 156; for a dead cow, 312; for his calf, 225; for the calf, 342; never grows, 249; one root of, 45
Grasshopper, fascinated by lamp, 292; flits like, 375
Gratitude, 271
Grave, earth over, 159; horse digging, 169; must press upon, 53
Grave (sedate), 370
Graveclothes, 94
Gravel, 105
Gravest, 278
Gravy, 346
Grease, 165
Great, 134
Great man, 309
Great merchant, 309
Great talkers, 375
Great Way, 160
Great wedding, 309
Greek, 238
Green, forsworn, 186; geese on the, 348; marry in, 184
Greens, 381
Greet (weep), 94
Gregory's, 47
Greyhound, 285
Grinds, 202
Grindstone, 238
Groschen, 197
Grow, 222
Grunting, 89
Guard, 274
Guardian, 156
Gude (good) ale, 311; do a turn, 219
Gude face, 359
Gudgeon, 290
Guide, 248
Guiding, 198
Guilty, 81
Gull, 288
Gully (pocket knife), 316
Gulp, 222
Gun, 381
Gutter, 364
Gutter Lane, 52
Gypsies, 263

Haddock, cameral, 296; Januar', 296
Haddock's head, 320
Hadji (pilgrim), 307
Haggis, 315
Hail, 208
Hair, curly, 197; egg and, 170; from a bald pate, 93; how much on my head, 336; more than wit, 176; negro's, 380; of that, 226; of the dog, 176; priest's, 174
Hairs, 157
Half a score, 327
Halo, 210
Halter, 90
Hame (home), 222
Hand, a baby's, 177; fortune reaches out, 202; he who has eye-ache, 47; is shallow, 62; person who washes, 333; put your, in, 260
Hands, blue, 88; one hundred, 165; unlucky, 191
Hang, 245
Hanged, for leaving drink, 69; for leaving liquor, 76; widow, 226
Hanging, 222
Hangman, 219
Hanselled, 76
Hap, 193
Happen, 48
Happy, 200
Hard, 375
Hardy, 315
Hare, and mountain, 339; catch with tabor, 349; hounds slew, 364

Harelip, 62
Hares, catch, with drum, 202; large, 285
Harkeneth, 111
Harp, 157
Harrow, 167
Harry (ruin), 257
Haste, marry in, 304; naething to be done in, 225
Hasty, as Hopkins, 370; if ye be, 259
Hat, fellow with, 245; flea's, 93
Hatchet, 330
Hatching, 375
Hate, 232
Hath, 125
Hatter, 372
Haud, 317
Haughty spirit, 110
Hawks, 288
Head, a good, 165; break his wife's, 222; broken, 349; his, aches, 169; horse and, 62; proud, 89; put your, under, 170; snake that has, 379; squeezed his, 88; wash your, 263; your, will know, 77
Heads, 60
Headaches, 172
Health, part of Kent hath, 244; to wear it, 325
Healthy, 223
Hear, 166
Heart, affection consumes, 160; and pocket, 50; as a man's, 128; black goat, 67; black shoe makes, 88; crab's, 224; has boundaries, 156; has summer and winter, 160; knoweth own bitterness, 112; lose, 256; of man to man, 102; of Noah, 139; of the sons of men, 104; road from, 161; teeth not, 63
Heart-breaking, 55
Heat, 204
Heaven, 157
Heavenly Father, 269
Heavens, 41
Hech, 222
Hedgehogs, 285
Heels, fortune trips, 201; keep spur, 59
Hell, 50
Helm, 161
Helmet, 222
Help, God hath power to, 107; God's, 157
Hempe, 330
Hen, cackles, 288; he has caught, 171; owl and, 338; setting, 298; tomorrow, than egg today, 300
Hendyng, 254
Hens, canna flee, 302; to have pillows, 58
Heron's a saint, 288
Heron, "Your bill is crooked," 339
Herring, hang by tail, 290; in the land, 262
Het kail (hot broth), 325
Hiccough, 236
Hid, 275
Hida, 313
Hidden, 280
Hide, 95
High, 370
High Dutch, 245
Highways, 366
Hips and Haws, 257
Hisses, 320
Hoary head, 112
Hobi-de-hoy, 253
Hoe, 307
Hog, bashful as, 311; England under the, 254; has St. Martin's day, 54; that's bemired, 285

Hogs over Swarston bridge, 56
Hole, there is a, 169; who darkened, 77
Holongá, 166
Holy, 117
Honest (*see* Leal), as skin, 377; man, 236
Honesty, 303
Honey, God and, 74; who has eaten, 341
Honeycomb, 112
Honour and state, 260; good men seek, 271; prophet not without, 114
Honoured, 265
Hoo, 255
Hood, 89
Hook, 205
Hope, 109
Hopkins, 370
Hops, 375
Horns and blind, 335; camel seeks, 229
Horse, and spur, 296, auld, 259; big-bellied, 92; blind, 93; cart before, 170; golden bit, 285; grunting, 89; has thrown rider, 169; is ruin of Osmanli, 237; lean, 90; mud, 92; one-eyed, 96; Pacha's, 233; paper, 95; proverb is, 41; short, 90; sooner Bible than, 224; Turk's, 249; wall-eyed, 179; weakest, 170; whip for, 104; with four white feet, 194; wooden, 95, 323
Horseback, Lord on, 140; misfortunes on, 181
Horsemanship, 167
Horses, ride two, 56
Horse's bite, 377
Horseshoe, 267
Hose, 345
Hound, 225
Hounds, 364
House, he who sells, 58; Passover celebrated within, 62; person in, 54; plaster, 267; robins seen near, 209
Human, 78
Humble, bending of the, 160; be very, 91; children of, 139
Hump-backed, 223
Hunchback, 378
Hundred, 52
Hunger, 257
Hungry, "how, I am," 342; "I am," 337
Husband and wife, 157; parson's wife and, 311
Husbandman, 282
Husk, does not admire, 223; in my teeth, 267

I, 64
Ice, at St. Martin's day, 149; in November, 211; will bear a man, 148
Idle, 89
Idleness, hunger's mother, 263; root of evil, 133
Ignorant, have two spots, 95; if you are, 272
Ill, 260
Ill-bred, 316
Ill luck (*see* Unlucky and Misfortune), enters, 197; is worse than, 197; luck and, 189; mendicants drive away, 200; stout man crushes, 188; who has no, 202; worse than, 202
Imbeciles, 94
Impudent, 247
Inch, bungalow upon, 164; gie a Scotchman an, 239; off a man's nose, 219

Industry, 189
Inferior, 353
Ingle, 224
Iniquity, 132
Injury, 267
Innocent, 81
Insane, 164
Inside, 143
Instrument, 232
Ireland, 240
Irish, 245
Irishman, never at peace, 246; on the spit, 239; sleeps, 245
Iron, fly and, 319; Passions are like, 382; sharpeneth, 109; shoe of silver makes, 53
Irons, 261
Isaiah, 134
Islanders, 240
Isle of Wight, 246
Italians, and Germans, 249; cry, 246
Italy, 242

Jack, 150
Jackal, by day, 209; gives luck, 190; on a pilgrimage, 285
Jackdaw, 288
Jackets, 89
Jacob, did not lament, 135; voice of, 135
Jail, 370
January, 216
Japan, 242
Jars, 255
Jatayu, 80
Jaw, 219
Jaws, 317
Jealous, 304
Jealousy, love expels, 304; of an Arab, 244
Jehovah, abomination to, 107; counsel of, 112; he that hath, lendeth, 108; hunter before, 109; lying lips to, 110; man's goings of, 101; the mount of, 109
Jenny, 150
Jest, 262
Jesus, 135
Jewel, 278
Job, patient as, 135; poor as, 132
John, 333
John o' the Bank, 256
Joking, 49
Joseph (*see* Yoosoof), brethren of, 132; in Egypt, 135; one, 138
Judge, 135
Judgment, punishment, 272; with what, 127
July, 79
June, 79
Jungle, 172
Justice, 247

Kājar, 231
Kās grass, 215
Keep yourself, 275
Kent, 244
Kettle, an old, 65; and kitchen spoon, 362
Keys, 335
Kick, against goad, 119; and red vest, 95
Kid, 285
Kilkenny, 72
Kill, ox, 270; who can, 133
Killeth, 267
Kimono, 91
Kind, 130
Kindness, 163
King, as is the, 129; fortune makes, 192; Joseph, 135; of Kings, 245; reigns, 176; wish to be, 93
Kingdom, 185
Kirk, 380
Kirkyard (*see* Churchyard), 294

Kiss, black cat, 179; of love, 319
Kissed, 56
Kisses, are messengers, 157; of an enemy, 107
Kite (bird), a hungry, 288; carry off child, 80; kicked away by, 348
Kitten, 174
Knave, 363
Knavery, 232
Knife, 63
Knocks, fortune, 192; little, 253
Knot, 174
Knout, 238
Knowledge, is excellent, 259; ladder of, 161
Krishna, 346

Labour, 198
Lack and a lack, 343
Lac-paper, 309
Ladder, 161
Laddie (little boy), 258
Lady, 349
Lady-day, 152
Laird, 258
Lamb, and wolf, 142; first, 182; in search of, 172; teaching sheep, 172; wolf in skin, 132
Lambs, 286
Lament, 135
Lamentation, of Adam, 136; with three, 68
Lamp, of house, 161; without oil, 155
Lamps, 43
Land, an acre of, 306; a nail, 267
Lands, 259
Lanká, 309
Lantern, 380
Lard, 173
Larger, 363
Larks, 288
Last long, 268
Lasts, 265
Late, better than never, 300; early and, 55; to bed, 261
Latin, 219
Laugh, 264
Laughs, bat, 49; on Friday, 194
Law, like dykes, 377; some go to, 253
Lawful, 136
Lawsuits, 246
Lay, 349
Lazy, as Ludlam's dog, 371; person, 172; too, to leap, 189
Leaf, 160
Leaking ship, 374
Leal (honest), 303
Learned, 95
Leather, 95
Leave, 336
Leaven, 114
Leddy, 258
Leech, 291
Lees (lies), 236
Left, and right, 198; hand, 142
Leg, wooden, 52
Legs, five Pandavas are three, 362; Frenchman's, 95, 245; hen has, 171; lazy person has, 172; of the lame, 45; three, 68; wind's, 312
Leisure, 304
Leith, 345
Lengthen, 218
Lent, Christmas and, 145; Easter and, 153; he who wants, 152; marry in, 181
Leopard, is absent, 286; spots of, 105
Lesson, 65
Letter, 185
Letter M, 331

Lettuce, 380
Liberal, 112
Library, 155
Lie (*see* Lees), becomes true, 296; good, 233
Life, a man's, 41; ladder of, 161; like moon, 158
Lift, 326
Light, life is, 157; owl and hen, 338
Like, 259
Lily-eyed, 228
Linseed field, 83
Lion, bear and, 81; bold as, 112; every dog is, 301; fierce, 286; man like, 266; nose of, 382; of Cotswold, 311
Lip, 82
Lips, he that openeth, 108; like lettuce, 380; lying, 110
Listening, 283
Little, big and, 171; every, 221; great and, 134; is better, 105; much and, 339
Little by little, 275
Live, 282
Lives, 250
Lizard, head of, 291; stone crushed, 352
Load, 170
Loaf, giving, 173; handling, 178
Lobster, 290
Lock, for gun, 381; of Heaven, 154
Locusts, 75
London, 329
Looking-glass, experience is, 156; like proverbs, 44; money in, 378; she purchased, 165; that told woman, 301
Looks, 375
Lose, 358
Lost, fortune, nothing, 270; friend, 294; that which is, 80, 224
Lot, 305
Lotus, 163
Louse, on hose, 345; to bark at tailor, 293
Lout (stoop), 258
Love, and marriages, 308; and sense, 306; cannot be hid, 275; covereth sins, 120; expels, 304; he who forces, 262; in, 233; like folly, 306
Lover, 304
Lovers, 328
Loving, 304
Loyal heart, 53
Luck (*see* Fortune), and credit, 191; and wit, 199; bad, 191; better than marks, 198; bold man has 188; cat's, 191; changes, 202; daddy's, 200; days before, 196; depend upon 201; devil's, 189; dirt bodes, 191; few have, 192; follows hopeful, 189; give a man, 193; gives, 198; God send, 193; good, 189; hazards boldly, 196; he that has, 194; if it is to be, 197; is better, 193, 198; is not sold, 193; is wanting, 202; it was my, 197; jackal gives, 190; mair by, 198; makes monsters, 190; ne'er, 199; seek his, 190; seeks, 198; stops at, 189; to catch hares, 202; to see my, 197; to win good, 197; waur, 201; who has, 202; will carry, 189; without, 198
Luckie (woman), 345
Luckier, 189

Lucky, better be, 191; born, 197; cocks lay for, 192; day for dog, 191; man, 190; man forgets, 194; man has daughter, 200; man passes for wise, 196; man waits for prosperity, 200; to see wolf, 197
Ludlam's dog, 371
Lump, 114
Lustre, 159
Lute, 157

Mackerel, sky, 204; to catch whale, 290
Mad (*see* Wud), as bull, 373; as hatter, 372; as March hare, 372; house gaes, 257
Madam Fate, 341
Madman, 336
Madness, 250
Maggots, 198
Magpie, 288
Mahidin, 89
Maid, 260
Maiden, 76
Mair (more), 346
Maker, 188
Malisons, 179
Man, good, 267; I am a, 223; Turk and, 248
Mancius, 358
Manners, 117
Many arts, 341
March, dry, wet, 212; sow for gardener, 148; wishes, 205
March hare, 372
Mare (see Mear), 286
Market, dog gaed to, 363; hum of, 157; send blude to, 347; sold in, 193
Marks, 198
Marriage, advantages, 277; let us go to, 336; melon, 201; three kinds, 275
Marriages, 308
Married, 347
Marries, early, 302, maiden, 326
Marry clouds, widow, rain, 218; he who would, 262; in green, 184; in May, 198; way to, 347; widow, 226; young man, 236
Marrying, 219
Martinmas, water is wine after, 147; wind at, 149
Master, dog bites, 319; dog does not bite, 306
Masters, 120
Mastick, 351
Mastiffs, 286
Mat, 266
Match, 128
Mate, 263
Maxim, 41
Maxims, 45
May, keeper of counsel in, 148; marry in, 198; snow in, 215
May-day, 323
Meal, cheap, 362; knead, 345; morning and evening, 337; take your, 318
Mean, 319
Meaning, 344
Meanness, 271
Mear (*see* Mare), 232
Measure, 127
Measuring, 380
Meat, eat, 256; opportunity of eating, 76; to dog, 60; to oppressed, 41; you have no, 48
Mecca, camel to, 307; go to, 136; pilgrimage to, 272
Meddle, 59
Medhi, 310
Medicine, 173
Meekness, 140
Meet, 197

Melon, 201; bed, 343; peels, 335
Melons, 343
Memorial, 161
Memory, 158
Men, should do to you, 115; women cut out of, 144
Mendicants, 200
Mends (amends), 255
Mercy, God's, 142; ocean of, 163
Merry mind, 363
Mice, 255
Michaelmas, 146
Midden, 351
Mile, go a, 271; miss as good as, 165
Milk, cow and, 170; wi' a brogue, 231
Mill, gains by going, 261; mule in, 331; parish, 265; quarrel in, 364
Millstones, 222
Ministers, 274
Mire, 122
Mirror, woman dreads, 307; using, 174
Miser, 139
Misery, 59
Misfortune (*see* Ill luck and Unlucky), enters door, 281; fortune and, 192; one born to, 262
Misfortunes, on horseback, 181; three, 279; three terrible, 269
Mishap, 193
Miss, 165
Mist, Scotch, 238; without wind, 382
Moat, 231
Mocker, 113
Mole, 286
Money, and pins, 324; bag of, 378; in market, 157; no, 80; owe, 153; pay, 139; school boys and, 228; to buy new, 325
Mongoose, 286
Monk, hangman and, 219; observed Easter, 153
Monkey, laughs, 94; never watches tail, 286; paw of, 165; settled dispute, 49; solicited hospitality, 332; watches tormus, 352; wi' the mutch on, 359
Monkey's paw, 379
Moon, bauld, 334; dwarf seizing, 171; full, 216; halo round, 210; like life, 158, 381; shines bright, 156; wane of, 211
Moonshine, 94
Moor, 238
Moossa (Moses), 134
More (*see* Mair), 270
Morsel, 105
Mortar, cleaned in, 312; put her in, 227; water in, 174
Moses (*see* Moossa), bricks and, 144; government of, 133; meekness of, 140; Pharaoh has his, 130; prophet, 135
Mosque, 65
Mosquito, carbuncle on, 293; elephant and, 382; without soul, 231
Mosquitoes, 137
Moss, 298
Mote, in brother's eye, 125; in't, 232
Moth, 293
Mother, begin with, 262; faults of, 139; has died, 337; like daughter, 102; like his, 306; little boy and, 59
Mothers, 157

Mount (hill), 109
Mount (get up on), 155
Mountain, digging up, 166; hid, 165; medicine for, 173; to become a, 143; under head, 381
Mourning, 171
Mouse, better of quietness, 82; bold, 93, 286; prayer of, 354; tender, 46; they said to, 340
Moustache, 232
Mouth, blind sees his, 219; clean, 260; guardeth his, 108; having a, 47; is shoes, 47; o' the cow, 170; toom spune in, 236
Much, 339
Mud, Easter in, 152; man sinking in, 380; post in, 128
Mule, ears of, 286; in the mill, 331
Music, in piper's bag, 363; vanishes with, 326
Musical, 222
Muskrat, 286
Mussel, is toom, 260; life in a, 290
Mustard, 143
Mutch (woman's cap), 359

Nail (iron), drive a, 343; pains me, 336
Nails (iron), lang, 94; price of, 58
Nails (on hand), grow, 320; of eyes pared, 92; on Sunday, 176
Name, 185
Names, 313
Nandan, 59
Nannies, 243
Natural look, 342
Nature, 136
Neat, 49
Neck, break, 196; in halter, 50; knave to his, 363; nape of, 56, 340
Necklace, peg swallowed, 82; serpent and, 169
Needle, camel and, 119; in straw-loft, 171; of Jesus, 130; tailor's, 340; to repair breaches, 62
Negro, 247
Negro's hair, 380
Neighbours, 308
Neighing, 73
Nest, broke, 79; bird wandereth, 102; mouse makes, 93; of blind bird, 161
Net, dance in, 174; to catch wind, 166
Nettle, 77
Never, 300
New, 215
News, 265
Nick, 259
Night, cloudless, 211; is no friend, 182
Nightingale, 288
Nightingales, 318
Nimrod, can't go to heaven, 137; gnat for every, 141; mighty hunter, 109
"No," 347
Noah, as boatman, 143; born with, 132; heart of, 139; son of, 142; sons of, 327
Noise, God's club makes no, 157; he who likes, 223; till belly's full, 375
No mistake, 302
Noose, 157
North, 217
Northeast, 212
Northwest, 212
Nose, breaks, 194; cut off, 169; drops, 337; eating rice with, 47; fracture his, 262; has no, 222; inch

Nose—*Continued*
off, 219; lang, 94; meet across, 185; of the lion, 382; tip of, 319; wasp in one's, 382
Not long, 304
Nuts, 96
Nwariwa, 358

Oars, 161
Obstinacy, 237
Obtain, 132
Ocean, become clouds, 169; great, 173; stork died, waiting for, 167
Offends, 299
Offensive, 299
Oil, dead flies cause, 106; moonshine and, 94
Old age, gravity of, 160; woof of, 162
Old folks, 219, 366
Old man, in a sack, 71; in love, 155
Omen, 197
Omnibus, 223
One-eyed, men, 170; person, 179, 352
Opportunity, 76
Oppression, 247
Orders, 349
Ornament, is proverb, 41; like silence 159
Orphan, face of, 228; is slave, 358
Osmanli, bread of, 247; has no right or left, 247; hunts hare, 247; ruin of, 237; side of, 238
Out of place, 268
Outside, 143
Oven, 47
Ovens, 147
Owe, 263
Owl, 338
Owls, 288
Ox, and ass, 107; black, 61, 88; guelder, 238; lazy, 310; mean man's, 319; muzzle the, 123; never weary, 286; person tied, 332; strength of, 113
Ox fly, 373
Oysters, 290

Packsaddle, 310
Paddle, 64
Pain, if you have a, 224; in acquiring wealth, 281
Pains, 94
Painting, 165
Pair, 310
Palm Sunday, 152
Pamper, 358
Pandavas, 362
Panre, 140
Parable, in mouth of fools, 42; like legs of lame, 45
Paradise, departure from, 136; England is, 239; or hell, 263
Pardon, from dry head, 333; to Madam Cow, 76
Parrot, 288
Parson's wife, 311
Partridge, loves peas, 288; wings of, 218
Pasch (*see* Easter) at Yule and, 146; when, comes grace comes, 150; Yule feast and, 147
Passions, 382
Passover, 62
Passovers, 246
Path, 174
Patience, 248
Patient, how does your, 338; Job not so, 135
Paul, Peter and, 86; what hast thou, 340
Paws, 230
Pay, 263
Pays, 341
Pea, 51

Peace, 154
Peacock, dance in forest, 51; sluggard like, 288
Pearls, before swine, 117; good sayings like, 43; one thousand, 96; unpolished, 163; words like, 157
Pearmonger, 323
Pears, 95
Peas, father has field of, 344; in bloom, 260
Peat, 260
Peat's-ship, 365
Pebble, 267
Pedal, 60
Peg, make, firm, 173; swallowed necklace, 82
Penitence, 276
Penny, 358
Perceives, 266
Perfected, 277
Perfections, 270
Perfume, 156
Perishable, 144
Persian, eats till he bursts, 247; genius, 238; sweetmeat, 238
Persians, 244
Perugian, 222
Perverse, 101
Pestle, avoid, 227; has fallen, 172
Pests, 260
Peter, difference between, and Paul, 172; Paul and, 86; stir fire, 331
Petticoat, 93
Pettitoes, 234
Pharaoh, has Moses, 130; government of, 133; solicit mercy from, 142
Physic, 276
Physician, curing people, 365; heal thyself, 121; whole have no need, 123
Pictures, 383
Pig and noise, 223; lazy, 95; like St. Anthony's, 57; steal the, 234; with rose-bottle, 234
Pigs, 286, 318
Pigeon, 288
Pigeons, 303
Piled up, 304
Pilgrim (*see* Hadji), 307
Pilgrimage, 272
Pilgrims, 245
Pillow, 159
Pillows, 58
Pimples, 228
Pin, 199
Pinched, 93
Pine, 161
Pines, 162
Pins, 324
Pint, 334
Pious, 161
Pit, blind shall fall into, 118; diggeth a, 113
Pitcher, breaking the, 53; talkers like broken, 375
Pity, 108
Plack man, 358
Plague, child dies of, 176; flee from, 329
Plaguing, 348
Plaintiff, 232
Plank, 382
Plant, 260
Plantation, 356
Planter, 356
Plaster, bring a, 349; for wife's head, 222; the floor, 342
Pleasure, 326
Pleiades, 211
Plenty, 296
Plows, 138
Pock (bag), 256
Pocket, 50
Poison, of a scorpion, 279; worse than, 212
Poisonous, 320

Pole, 380
Poles, 249
Policy, 303
Poor, as Job, 132; lang, 303; pity upon, 108
Poor man, 46
Popularity, 269
Pork, 262
Portuguese, 237
Post, 128
Pot, earthen, 167; small, 241; water, 169
Pots and pans, 223
Potter, 319
Poverty, by defect, 269; time of, 296
Praise, another man's, 109; be to God, 356; mouth ceases, 163
Pray, 356
Prayer, fewer words, better, 139; is pillow, 159; nightly, 158
Prayer-book, 89
Preacher, best, 277; dirt scraper, 332
Preserve, 271
Pretty, 221
Prey, 301
Prick, 196, 316
Pricks, 200
Pride, before destruction, 110; will have fall, 138
Priest, 199
Prince, 247
Prison, earth's, 163; town is, 249
Prize, fortune, good man's, 156; good wife is, 44
Probable, 373
Promise, land of, 132; youth's, 90
Promises, 353
Pronounce, 81
Property, 276
Prophet, 114
Prophets, 109
Prosperity, lodged on head, 200; man waits for, 200; worldly, 383
Proud, and poor as Scot, 373; dog, cow, and short man are, 266
Proverb, about bear, 46; about cat and mouse, 46; about weather, 43; and Solomon, 44, 45; are children, 43; are lamps, 43; are wisdom of ages, 44; are wisdom of street, 44; bear age, 44; coarse, 46; comes on occasion, 46; deceives not, 41; fox has hundred, 45; interwoven in speech, 46; is horse of conversation, 41; is ornament, 41; is to speech, 42; it is a, 43; lie on lips, 44; lies not, 42; like country, 42; man makes a, 46; man's life builded on, 41; no, not true, 46; of good meaning, 46; of the age, 43; poor man's, 46; popular, 45; quote your, 43; wise man's, 46; wise man who knows, 42
Providence, provides, 327; special, 141
Provision, 142
Provoke, 306
Prudence, fortune fights, 189; luck inquires for, 189
Prudent, 107
Psalms, David sang, 144; thou readest, 173
Pudding, and sae's a, 349; has two ends, 55; lucky, 196, 316
Pullet, 250
Pumpkin, 54
Puppies, 286

Purse, he that hasna, 257; in, blessing of Abraham, 134

Quail, 289
Quake, 152
Qualities, 277
Quarrel, arises, 53; no, in the mill, 364
Queer, 373
Quietness, 105

Rabbit, 286
Race, 209
Radish, 316
Ragamuffin, 262
Raggit (ragged), 228
Rain, after a long draught, 163; and heat, 204; asses bray, sign of, 208; as, to parched field, 41; before church, 215; brown, black, grey, 277; bull-frogs sing, 96; cloudy Friday and Saturday precursor of, 203; cunning can't tell weather, 321; dew is elder brother of, 162; good signs of, 207; he fled from, 167; in Chitra (October), 215; in the morning, 382; on corpse, 178; on Easter, 150; snow nor, 211; when dirt bird sings, 216
Rainbow, 205
Rains, 317
Rajah, 267
Ram, 286
Rat, cat, dog, rule England, 254; catching a, 286; cunning, 318; falling, 379; to catch, 166
Rats, 80
Raven, Krishna's name from, 346; they asked, 338; will pluck out eye, 289
Razor, 347
Read, 136
Reap, 138
Reapeth, 121
Reason, and part of cause, 314; draws back, 163
Reasonable, 228
Recall, 270
Receives, 140
Reckon, 244
Rectitude, 275
Red, evening, 205; ought to be worn, 186; sun, 209; will dye again, 260
Red-faced, 248
Red-haired, 268
Reed, 135
Reek (smoke), 56
Refreshment, 337
Relations, 92
Religion, 136
Remedy, 62
Remembered, 271
Repent, 181
Reside, 267
Resolute, 271
Rest, on tip of tongue, 270; under cherry tree, 157
Resurrection, 339
Returns, 329
Revenues, 105
Rice, eating, by nose, 47; enough, 342; in torn bag, 320; price of, 222
Rich, as alum-seller, 382; at forty, 271; better born lucky than, 197
Riches, are not lasting, 269; of Egypt, 248
Riddle, sieve is to, 365; world's a, 329
Ride, 56
Rider, 169
Right, hand knows nothing, 142; has she a, 74; left and, 198
Righteous, 102

Righteousness, 111
Ring, 102
Ringers, 253
Ringworm, doctor has, 319; man with the, 341
Rising, 221
Risk, 142
River, flowing upwards, 172; into, upon a mud horse, 92; pours water, 155; will forgive, 54; without a ripple, 155
Road, 161
Robberies, 309
Robe, 256
Robin, 289
Robins, 209
Rock, 314
Rocket, 379
Rod, 104
Rogue, 265
Roll, 304
Roller, 317
Roman, 260
Roof, 337
Rooks, 289
Root, branches are larger than, 65; idleness is, 133; in rock, 314; patience is tree, whose, 158
Rope, 91
Rosary, 354
Rose, fell to lot of, 162; withered, 162
Rose-bottle, 234
Round, 304
Royal youth, 319
Rub, 60
Rue, give him some, 313; leaves at Yule, 146
Rugh, 255
Ruin (*see* Harry), 130
Ruler, 129
Rumgunshach, 50
Runs, 132
Rush, 275
Russian, is clever, 248; is death for German, 249; let not die, 242; praise a, 249; scratch a, 244; without knout, 238

Sabbath, 238
Sack, mouth of, 54; muckle crack fills nae, 259; old man in, 71
Saddle, cloth, 323; of rags, 89
Saddler, 76
Safe, 373
Safely, 282
Sailing, 233
St. Andrew, 149
St. Anthony, 57
St. Augustine, 369
St. Barnabas's Day, 215
St. Galtpert's night, 196
St. Gervais, 215
St. Mamertius, 215
St. Martin's Day, 54
St. Michaelmas's Day, 215
St. Pancras, 215
St. Peter's Day, 208
St. Steven, 150
St. Swithin, 43
Sake, 276
Salary, 245
Salt, shake off, 60; what, is to food, 42
Salt box, 198
Salute, 332
Samson, and Solomon, 141; strength of, 140; strong man, 139
Sandal, 161
Sark (shirt), 178
Satan, 334
Satisfied, king not, 266; two are never, 281; with his condition, 306
Saturday, 319
Sauch (willow tree), 256
Saul, 109
Sausages, 225

Save, 133
Saw, 376
Say, 50
Saying, common, 45; good, 43; man should learn this, 41; old, 45
Scale, 379
Scarts (scratches), 208
Scatter, 163
Schew, 170
Scholar, 78
Scissors, 265
Scorpion, 165
Scorpions, 291
Scot, as poor as, 373; false as, 369; kindly, 239; likes a small pot, 241
Scotch, wooing, 243; tongue 241, 248
Scotchman, 238
Scotland, France and, 241; view of, 330
Scotsman, gangs, 245; keeps Sabbath, 238
Scotsmen, 228
Scratching, 225
Scruffel, 258
Sea, rivers pour waters into, 155; throw man into, 193; will take fire, 169
Sea-serpent, 290
Season, dry, 92; never out of, 41
Secret, 303
Secrets, 303
See, 143
Seek, all, object, 128; fortune, 188; luck, 190
Seil (salvation), 256
Seize, 324
Sense, was distributed, 321; without love or, 306
Sentence, 104
Septuagesima, 153
Sermon, 369
Serpent, bitten by, 291; grows not to, 176; love thee, 169
Servant, and dog, 311; maid, in autumn, 62
Serve, two masters, 120; your turn, 193
Servitude, 357
Settle, 363
Seven, 208
Seville, 240
Sew, 237
Shabby cloak, 334
Shad, 290
Shadeva, 197
Shadow, 156
Shame, to man, 274; would turn, 234
Shark, 290
Sharp, 317
Shaving, 61
Shayb, 334
Shears, 63
She-goat, 341
Sheep, Brabant, 238; ilka, 286; lamb teaching, 172; like flock of, 223
Sheep's head, 375
Sheep-skin, 83
Shell, 173
Shin, 220
Shine, God makes heart, 160; prayer makes day, 158
Ship, a crazy, 96; bring, in port, 43; easier to turn, 135; freighted, 196; leaky, 188; of him who confides, 161; soul is, 161; tidings of his, 311
Ships, lofty, 208; may venture, 253; said the, 364
Shirt (*see* Sark), frog has no, 231; lonesome washing without, 224
Shoe, black, 88; of silver, 53
Shoeing-horn, 166

Shoes, dead men's, 93; eat your, 66; fool's, 92; larger than foot, 58; mouth is, 47; wooden, 94
Short, 90
Shorten, 277
Shoulder, 380
Shouting, 326
Shrew, 342
Shrouds, 338
Shrove Tuesday, 151
Shrub, 341
Shuttle, 162
Sick, as a cushion, 374; need physician, 123
Sickle, carried in waist, 379; straight, like a, 316; wedding of, 307
Sick man, 343
Sickness, 364
Side, on one, the Chevemisa, 81; white and black, 75
Sieve-hole, 314
Sigh, 261
Silence, him that keeps, 156; is ornament, 159
Silk, 320
Silk thread, 378
Siller (silver), 239
Silver (*see* Siller), network of, 104; virtue like, 159
Simmer (summer), 256
Sin, begets daughters, 57; canst thou escape, 272; love covereth, 120; reproach to people, 111
Sincere, 272
Sing, French, 246; "reverend Sir," 336
Singers, 253
Singing, 313
Sink, 331
Sins, 163
Skaith (injury), 255
Skidaw, 258
Skin, for skin, 111; honest as, 377
Skin-spots, 179
Skulls, 134
Sky, finger's breadth of, 65; he goes to the, 324; kicked away, 348; overcast with clouds, 162
Slain, 353
Slave, 333
Sleep, seen in 338; without fire, 63
Sleeping, 364
Sleepy, 364
Sleeve, 356
Sleeves, 382
Slice, 173
Slip, 82
Sluggard, thou, 107; without a scuse, 252
Smell, 95
Smiles, fortune, 202; when a widow, 218
Smith, 365
Smith's dog, 376
Smithy, 265
Smoke, bad friend will injure you with, 365; goes up straight, 88
Smoke-jack, 364
Smooth-tongued, 46
Snail, dances, 94; deserves end of journey, 291; first, going with you, 182
Snake, better bitten by, 207; big and little, 171; can bite, 202; doesn't hate, 232; drunk as, 383; feet of, 50; for petticoat strings, 93; Friend, kill the, 336; has eaten earth, 375; has head, 379; in bamboo tube, 92; in monkey's paw, 379; journey on high-road, 291; small water, 217; swallowed elephant, 233; will be angry, 357; with hood on tail, 89; worm and, 47

Sneezes, 197
Sneezing, 95
Snore, 179
Snout, 102
Snow, Easter in, 152; February gives, 217; nor rain, 211; on spit, 166
Snuff, 222
Sofa, 351
Solitary, 374
Solomon, God and, 133; made book of, 45; more Samson than, 141; passed by door, 65; the wise, 44; were ant to crawl on head of, 143
Someone, 263
Something, on Sunday, 345; to one man, 357
Son, foolish, 99; has taken stand, 328; lamp of dark house, 161; like father, 267; mother curses not, 267; observe, 274
Song, 307
Songs, of David, 139; to heavy heart, 103
Sonsy (thriving), 255
Soor plooms (sour plums), 359
Sorcerer, 356
Sore, 232
Sorkie, 318
Sorrow, for father, mother, wife, son, 277; iniquity shall reap, 132; sowing fennel is, 182
Soul, 231
Soup, chicken, 230; for nourishment, 276; rich cabbage, 92
Sourness, 264
Souter (shoemaker), if he be na a, 257; sheared sow, 357
Souter's wife, 362
Sow (animal), in gutter, 363; in mire, 122; knows not squeak of, 286; lady put, outdoors, 349; playing on trump, 379; sheared, 357
Soweth, 121
Sows (plants), 138
Spain, king of, 245; to die in, 242
Spaniard, 238
Spaniards, 245
Sparks, 376
Sparrow, in her wandering, 103; should not dance, 289; special providence in fall of, 141
Speaks, 376
Spectacles, 96
Speech, mild, 158; wise man known by, 276
Speed, 276
Speers (asks), 348
Speir (ask), 348
Spices, 46
Spider, at home, 301; house of, 382; thread, 293
Spins, 129
Spit (rod), 239; (with mouth), 338
Spits, roasted, 55; snow on the, 166
Splinter, 352
Splutter, 363
Spoke, 200
Sport, 102
Sprat, 290
Sprightly, 247
Spring (season), fruitful, 204; long, cold, 152; mist in, 212
Spunky, 93
Spur, has no need of, 296; horse wants, 296; o' your head, 59
Squirrel, 287
S's, 328
Stagnant, 348

Staler (stealer), 253
Stand, after eating, 295; or walk, 295
Standing, 261
Stane (stone), 257
Star, 157
Stars, are to heaven, 46; make no noise, 161
State, 260
Steal, 340
Stealing, 232
Steam, 92
Steerie, 319
Steik (stitch), 61
Stem, 54
Step, 357
Stick, 259
Stile, 177
Stilts, 376
Stinger, 50
Stocking, 61
Stomach, 57
Stone (*see* Stane), bread and, 129; break jaws with, 317; cannot be found, 308; crushed lizard, 352; glass houses and, 84; he that rolleth, 113; kissed, 56; man finds, 308; one-eyed person and, 179; rolling, 298
Stone roller, 166
Stones, 381
Stool, 220
Stop, 363
Store, 321
Stork, 167, 289
Stout, 188
Straight, 316
Strange, 278
Straw, break neck upon, 196; may become pillar, 190; mountain behind, 165; to law for wagging of, 253; to wheat, 113
Straws, 58
Strength, health, money, and, 325; man and, 103; of Samson, 140; understanding lost in, 58; young men in their, 112
Strengthen, 218
Strife, house full of, 105; like plank in bridge, 382; perverse man scattereth, 101; vexeth with, 108
String, 191
Strong, 269
Stuff, 242
Stumble, 329
Sturdy (disease), 348
Sugar, cash worth of, 333; sweeter than, 340; two pounds of, 340
Suit, 266
Summer (*see* Simmer), cock drink in, 209; heart has its, 160
Sun, after clouds, 204; cherry blossom in rising, 242; feel, in March, 207; stood still, 201; warm, 60
Sun and moon, 281
Sunday, child never dies of, 176; something to look at on, 345
Sunlight, 190
Superior, 353
Supper, after, go to bed, 295; after, walk, 295; after, walk a mile, 295
Supreme soul, 276
Surety, 108
Swallow, 103
Swan, 289
Sweareth, 132
Sweat, cures all diseases, 52; sit till ye, 236
Sweetness, 264
Sweet tongue, 247
Swimmer, 228
Swims, 331

Swine, eats the mesh, 287; pearls before, 117; pork butcher likes, 95
Swiss, 80
Sword, 236
Sycophants, 228

Tabor, 349
Tail, bear wants, 81; breaks, 77; dog sends, 60; donkey's, 381; halfpenny, 89; hood on snake's, 89; mule's, 94; rattlesnake's, 232; tiger's, 341
Tailor, four farthings and thimble make, 252; needle in head of, 340; son of, 320; to the lang thread, 357
Take, 192
Talking, is like vegetables, 377; makes swelled jaw, 219
Talks, 129
Tál tree, 383
Tamarind, 174
Tangs (tongs), 375
Tank, 176
Tapster, 311
Tares, 133
Tarry, 262
Tartar, no need of guide for, 248; Russian and, 244
Teacher, 277
Teaching, 79
Tears, 159
Teeth, are not heart, 63; broken, 196; children's, 111; in the deil's, 91; of grandchildren, 140; older than my, 343
Tell, 326
Telugu, 241
Ten, in the pocket, 49; nine women among, 165
Tender-hooks, 133
Thaler, 197
That, amounts to, 326; is stranger, 383; spell, in four letters, 325
Theft, 263
Thief, 310
Thieves, 266
Thigh, 93
Thimble, 252
Thirteenth, 183
This, amounts to that, 326; is stranger than that, 383
Thoom (thumb), 62
Thorn, in hand of drunkard, 42; rose fell to, 162
Thread, bind water with, 173; of Mary, 130; wee tailor, to lang, 357
Three, 329
Three-tufted, 248
Thriftless, 317
Throat, 62
Thrushes, 289
Thumb (*see* Thoom), 175
Thunder, from East, 209; in spring, 216; rain falls with, 218
Thunders, 212
Thursday-eve, 185
Thursdays, 61
Tiger, eats men, 326; heat fierce as, 377; here's a, 341; paper, 379; spider like, 301; withdrawing claws, 287, 376
Tiles, 162
Time, 141
Tinker, 223
Titmouse, holds up feet, 233; in hand, 90
Toad, dress a, 221; propping bed-post, 166; said to harrow, 291
Tod (fox), 359

Today, brother of tomorrow, 162; do not think, 129; neglect fortune, 192; what may be done, 305
Toledo, 246
Tombs, 173
Tomorrow, boast not of, 105; brother of today, 162; do disagreeable things, 305; never put off till, 305; provision for, 142; regain fortune, 192; say, what you want, 65; what you eat, 129
Tongue, breaketh bone, 254; cut off, to cure headache, 47; easier to turn, 135; firm of, 318; gude Scotch, 248; long as baker's shovel, 377; moves like clap-dish, 377; old as my, 343; produces good, evil, 142; pronounce agreeable to my, 81; roast and eat, 48; Scotch, 241; smooth, 46; squaw's, 312; swallows her, 222; third, 63; without reason, 365
Tongues, 149
Toom spune, 236
Tooth, 89
Toothache, 47
Tormus, 352
Tortoise, 219, 291
Tow, 260
Towel, 236
Town, 189
Traitor, 53
Tree, blown down, 65; good fruit from bad, 131; grow in the divan passage, 174; known by fruit, 123; patience is, 158
Tree of life, 109
Tree-top, 49
Trials, 154
Trice, 252
Trishankur, 381
Trouble, not say stop, 363; wipes, on his cheek, 58
Troubled, 236
Trout, 290
True, false thing cannot become, 296; lie becomes, 296
Truly, 253
Trump, man who had wooden, 232; sow playing on, 379
Truth, between falsehood and, 53; friendship is, 160; has handsome countenance, 163; in golden coffin, 91; is gate of justice, 163; seven twists for, 344; shines in heart, 162; sweeter than sugar, 340
Tub, 92
Tube, 92
Turban, cocked, 309; of straw, 96
Turk, cannot be man, 248; obstinacy ruins, 237; town is prison to, 249
Turkey (fowl), 289
Turkish, 238
Turn, 56
Turn-about, 364
Turner, 318
Turnip, father is, 316; then the gallows, 270
Turtle, 291
Turtles, 381
Tuscan, 240
Tusk, 56
Twa heads (two heads), 363
Twal (twelve), 225
Tweezers, 381
Twelfth, 206
Twelve (*see* Twal), 83
Twelvemonth, 264
Twig, 341

Twinkling, 134
Twists, 344
Two, 255
Two score and ten, 343
Twyford, 50

Ughan (November and December), 217
Ugly, no woman is, 306; woman, 307; women, 306
Umbrella, fly on, 341; to be brought at midnight, 234
Uncle, aunt may be called, 171; honest man's, 236; I am your, 334
Understanding, 58
Unerring, 374
Uneven, 374
Unfortunate, counted fools, 201; man who is, 302
Unhappy, 281
Unluckiest, 268
Unlucky (*see* Ill luck and Misfortune), dog in church, 199; fish, 190; man becomes cultivator, 196; man gives blind leap, 200; man's cart, 191
Unsicker (insecure), 364
Untie, 342
Upside down, 172
Usurers, 93

Veal, 326
Veda, 381
Vedas, 267
Vegetables, 377
Vein, 170
Vengeance, 124
Vest, 95
Vexed, angry as if he was, 223; mountain is, 339
Victory, 132
Vinegar, to drink, upon wings of flies, 167; upon soda, 103
Viper, 292
Virtue, as king, 129; companion of fortune, 189; should be practical, 269; talent without, 159
Vision, 111
Vizier, 43
Voice, of ass, 228; of cuckoos, 281; sweet, 340
Vomit, 122
Vultures, 137

Wabster (weaver), 346
Waddles, 240
Wades-mill, 329
Wags, 253
Waist, 379
Wall, 355
Walk, a mile, 295; hundred paces, 295
Walking, 270
Walks, 355
Wandereth, 102
Wanting, 131
Wanton, 374
Wants, 179
Warehouse, 242
Warmth, 62
Warns, 202
Warriors, 163
Wars, 255
Wash, inside of baby's hand, 177; mouth, 344; your face, 348
Washing, 224
Wasp, in one's nose, 382; nest, 293
Watch, 266
Watching, 378
Water, bringing, 53; cast bread upon, 106; cold and hot, 47; fetch geese from, 170; frog in, 231; goat met, 62; good fishing in troubled, 303; house burnt with hot, 166; in, face answereth to

Water—*Continued*
fall, 102; in mortar, 174; never fish in troubled, 304; of God, 162; on cinders, 300; one drop of, 96; painting on, 165; selling, 246; sprinkle, 332; thou hast added, 64; to wash towel, 236; tub of cold, 92; with bread, 173; your own beard, 48
Water-horse, 78
Watermelons, 96
Watering place, 352
Water-spout, 167
Water sprite, in ditch, 179; reigns in tanks, 176
Wave, 364
Way, every, 55; seemeth right, 112
Wealth (*see* Gear), best choice, 306; good wife, man's best, 250; Kent has, 244
Wearies, 193
Weasel, 287
Weather, cunning know not, 321; foul, forty days, 43; same, nine weeks, 212; snow in February, fine, 217
Weave, 78
Weaver (*see* Wabster), in linseed field, 83; to cut barley, 71
Wedding, clothes, 185; dream of a, 175; invited donkey to, 362; of the sickle, 307; song for her, 307; thought it was a, 359
Wedding feasts, 246
Wednesday, 196
Weds, 308
Weed, 374
Week, 61
Weel (well), enough, 348; to dae, 256; very, 348; when I did, 260
Weep (*see* Greet) on Sunday, 194; why? 342
Weeps, 342
Weighed, 131
Weight, 99
Weights, 107
Welcome, 374
Well, are you, 334; don't descend into, 91; Englishman knows, 238; I would be, 336
Welshman, 248
Wet hen, 374
Wet year, 207
Whale, 290
Wheat, braird, 236; light Christmas, light, 149; sold at ten pasceri, 222; straw to, 113
Wheel, chariot, 343; of fortune, 202; spoke in fortune's, 200
Whiskers, 62
Whisper, 160
Whisperer, 101
Whispers, 161
Whistle, 318
Whistled, 363
White, as dove, 331; Easter, 153; lick, frae een, 56; something done to become, 60
White hen, 201
Whitsunday, 150
Whole man, 271
Wick, 320
Wicked, are cruel, 102; associated with, 142; eye, 95; flee, 112; wickedness from, 110
Widdle (wriggle), 329
Wide world, 162
Widow, cross stile and gate, 177; is rudderless

Widow—*Continued*
boat, 156; leave, 302; man useless if wife's a, 219; marry a, 226; your wife becomes, 48
Wife, brittle, 88; clever, 276
Wight (*see* Weight), 380
Will, 262
Willie Baird, 359
Willows (*see* Sauch), 163
Wind, at Martinmas, 149; catches, 166; fried, 166; in my face, 191; is against leaky ship, 188; is contrary, 96; life is light before, 157; of Easter, 152
Windmill, 63
Windy, 148
Wine, causes sorrows, 297; is mocker, 113; man drinks, 268; new, 262; of a year, 270
Wings, 192
Winter, and spring, 269; fair weather in, 207; heart has its, 160; is over, 209; rainy, 204; troublous, 148; windy, 148; Yule's in, 149
Wisdom, fortune is worth cask of, 190; good is, 262; of ages, 44; proverbs are, 44; who gains, 283
Wise, consider ant, 107; ear that hearkeneth shall be among, 111; fool holding peace is, 107; fool, in own conceit, 101; Gael is, 246; in every proverb, 46; who weds ere he be, 308
Wise man, knows proverbs, 42; passes for, 196
Wise men, mak' proverbs, 46; walk with, 113
Wish, 340
Wishing, 283
Wit, eat cress to learn, 178; Germans carry, 245; Irishman's, 246; luck and, 199; more hair than, 176; o' the townhead, 320
Witch, there goes, 183; they call me, 345
Without, barn, corn, 276; leader, 282
Witless, 242
Witnesses, 232
Wolf, and lamb, 142; fox said to, 78; in lamb's skin, 132; lucky to see, 197; mouth of, 366; obtains acquittal, 143; proverbs about, 43
Wolves, goes with, 287; troop of, 211
Woman (*see* Luckie), all taken away by a, 249; "Are you well?" 334; contentious, 98; fortune is a, 192; four things for, 282; in pain, woe, ill, 261, that feareth Jehovah, 107; white, 191; without discretion, 102
Womankind, 274
Women, nine men are, 165; out of men, 144; paradise of, 239; ugly, 306; when, gad, 257
Wonder, 268
Wood (timber), make wooden shoes, 94; rotten, 94
Wood (forest), 294
Woodcock, 289
Wood farm, 283
Woodman, 182
Wooing, not long, 304; Scotch folks, 243
Wool, 131

Word, 142
Words, fewer, better prayer, 139; like pearls, 157; sweet, 347
Work, 134
Worm, digging for, 47; is to wood, 292
Worms, 91
Worthless, 279
Wound, 344
Wounds, 107
Wrap, 178
Wrath, good man's, 274; soft answer, 103
Wren, disturbs nest, 289; queen of heaven, 179; spreads feet, 233
Wretch, 342
Writes, 136
Writing, on forehead, 63; on water, 383
Wud (mad), 345

Yarmouth, 331
Yellow, 186
Yoosoof (Joseph), 143
York, 329
Young, 267
Youngster, 333
Youth, flower of, 160; spring, wealth, beauty, intelligence is, 281
Yule (Christmas) at, and Pasch, 146; bare as birk, at, 145; belt to, Beltane, 149; belt to, hole, 149; between Martinmas and, 147, 150; Candlemas Day and, 148; come and gone, 150; dark as, 146; even, 150; every day is no, 147; feast, 147; fool marries at, 148; gowk at, 145; green, 294; in winter, 149; is young, 150; on another man's cost, 149; rue leaves at, 146; when, comes, 150

Zuz, hundred bleedings for a, 52; worth four hundred, 70

00054544

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC

WITH YOU, RIGHT THROUGH

on 28 December, 2018